yors of foodstuffs to the Navy since 1965. The sum mentioned was in the vicinity of £ 110,000. Seventeen of the accused were given jail sentences and the rest were fined. Two of the purveyors were also fined.

BLOATED COSTS

An official report drawn up for the US Congress and published in Washington reveals that the Pentagon and firms working on orders placed by the Defence Department are artificially increasing the cost of contracts. For instance, the cost of 47 major military contracts had swollen from the originally estimated $71,000 million to more than $100,000 million by the end of the first half of 1972.

In April, May and June last Litton Industries, one of the leading US war industry corporations, whose President was recently appointed director of the Office of Management and Budget, presented the government with an additional bill of $240 million to cover "increased costs". In the same period the cost of two aircraft-carriers went up by $250 million, and the taxpayers will have to foot a considerably bigger bill for new military aircraft, missiles and other types of armaments than was expected. Congressional quarters are said te be critical of the continuing squandering of funds by the Defence Department.

The following particulars regarding the ownership of the "Rationalist," weekly are published as called for by Rule 8.

FORM IV

1. Place of publication	...	711, Krishnaraja Mohalla, Mysore-4.
2. Periodicity of its publication	...	Weekly.
3. Name of Printer, Publisher & Editor	...	G. R. Josyer, M.A.,HONS, F.R.E.S., M.R.S.L.
Nationality	...	Hindu, Indian
Address	...	712, Krishnaraja Mohalla, Mysore-4.
4. Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.		Do,

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1-3-1973.

G. R. Josyer,
Publisher.

FOREWORD

TO

MAHARSHI BHARADWAJA'S "VYMANIKA SASTRA".

On 25-8-1952 the Mysore representative of the Press Trust of India, Sri N. N. Sastry, sent up the following report which was published in all the leading dailies of India, and was taken up by Reuter and other World Press News Services :

"Mr. G. R. Josyer, Director of the International Academy of Sanskrit Research in Mysore, in the course of an interview recently, showed some very ancient manuscripts which the Academy had collected. He claimed that the manuscripts were several thousands of years old, compiled by ancient rishis. Bharadwaja, Narada and others, dealing, not with the mysticism of ancient Hindu philosophy of Atman or Brahman, but with more mundane things vital for the existence of man and progress of nations both in times of peace and war.

"Mr. Josyer's manuscripts dealt in elaborate detail about food processing from various indigenous materials like grass, vegetables and leaves for human consumption, particularly during times of famine.

"One manuscript dealt with Aeronautics, construction of various types of aircraft for civil aviation and for warfare. He showed me plans prepared according to directions contained in the manuscript on Aeronautics of three types of aircraft or Vimanas, namely, Rukma, Sundara and Shakuna Vimanas. Five hundred slokas or stanzas dealing with these go into such intricate details about choice and preparation of metals that would be suitable for various parts of vimanas of different types, constructional details, dimensions, designs and weight they could carry, and purposes they could be used for.

"Mr. Josyer showed some types of designs and drawing of a helicopter-type cargo-loading plane, specially meant for carrying combustibles and ammunition, passenger aircraft carrying 400 to 500 persons, double and treble-decked aircraft. Each of these types had been fully described.

"In the section giving about preparation and choice of metals and other materials that should go into such construction of aircraft, details were specified that the aircraft (these metals are of 16 different alloys) must be "unbreakable, which cannot be cut through, which would not catch fire, and cannot be destroyed by accidents." Details as to how to make these vimanas in flight invisible through smoke screens are given in Vimanasastra of Maharshi Bharadwaja.

"Further description and method of manufacturing aircraft, which will enable pilots not only to spot enemy aircraft, but also to hear what enemy pilots in their planes were speaking, on principles skin to radar, have all been given in elaborate detail with suitable explanatory notes. There are eight chapters in this book which deal with construction of aircraft, which fly in air, go under water, or float on water.

TRAINING OF PILOTS

"A few slokas deal with qualifications and training of pilots to man these aircraft. These ancient types of aircraft are provided with necessary cameras to take pictures of approaching enemy planes. Yet another set of slokas deals with the kind of food and clothing to be provided for pilots to keep them efficient and fit in air flying conditions.

"Mr. Josyer said he was attempting to publish these manuscripts suitably translated in English.

"Another manuscript dealt with ancient Indian architecture, fully illustrated to facilitate construction. This treatise is ascribed to Maharishi Narada, and gives elaborate details about choice of constructional material for various types of buildings, even 15 storeys high. Sectional drawing has also been provided. A few chapters deal with construction of villages, cities and towns, fortresses, palaces and temples. This manuscript is full of plans and engineering constructional details to guide engineers.

"Yet another manuscript from which Mr. G. R. Josyer read out passages referred to preparation of imitation diamonds and pearls. He also showed me another remarkable manuscript which deals in details about food processing for invalids, for youth and for old and debilitated persons."

A mild avalanche of letters blew towards us during the following days from all over India. one of the first was from James Burke of "Life International "from Delhi asking if he could come and see the Mss. We replied, "Please wire 1000 dollars, and then come." He was taken aback, and wrote that he thought people here felt honoured by being mentioned in "Life International," but that we seemed to be different. We did not reply. Now James Burke is dead ; and great "Life Internationai" also is no more ! Such is human evanescenee !

Miss Jean Lyon, journalist of Toronto and New York, wrote from Delhi that she would visit us. She came and saw the Mss, and recorded her interview with us in her book "Just Half a world Away" in a chapter headed "Science by Sutras", concluding with the charge that we were guilty of a rabid nationalism, seeking to wipe out everything since the Vedas !

That is no way for a journalist to judge persons. We only hold that for Indians, or others, to wipe out the Vedas is absurd ! We are neither rabid nor national. God has created the Earth like a round ball, all its contents forming one compact unit, not a hundred and odd broken units as in the League of Nations. Only in maps is the earth shown broken into 2 hemi-spheres. If you actually break the Earth into 2 hemi-spheres, you will be having Doomsday !

Ours is not nationalism, rabid or tame, but one world humanism, or world-citizenship. That should not shock Miss Jean Lyon.

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Others who wrote to enquire with excited wonder were Governor R. R. Diwakar of Behar, Maharaja of Kashi, Dr. Trivedi of "Searchlight," Patna, Professor Dwivedi of Gorakhpur, Professor Chauhan of Seoni, Professor Theeanee of Madras, Swamy Chaitanya of Mussorie, H. R. Sharma of Phagwara, Harit Krishna Deb of Calcutta, R. B. Lal of Allahabad, P. S. Bharathi of Ootacamand, Miss McIntyre of Bangalore, M. V. Sharma, Industrialist, Madras, D. V. Potdar of Poona, Raja A. K. N. Singh of Ramnagar, U. P., Rao Bahadur M.A. Rangaswamy, Patna, N. Anandalwar, Bangalore.

S. M. Sharma, editor, wrote in "Searchlight," Patna, "To an eminent sanskrit scholar, Shri G. R. Josyer, Director of the International Academy of Sanskrit Research, Mysore, we owe the discovery of the manuscript on vimanas by Maharshi Bharadwaja. Shri Josyer is already more than 70. Many will share my hope and prayer that the Nehru Goverment would lose no time in acquiring the manuscript, which, according to my information, is most unique." Editor Sharma too is no more!

The Mss. came to us by Divine grace! When on 28-6-1951 we got H. H. the Maharaja of Mysore to inaugurate the International Academy of Sanskrit Research, evidently it was an auspicious occasion. The Academy has truly attained International fame, and has become known from one end of the globe to the other!

One of the guests coming from Bangalore for the ceremony brought a small manuscript in exercise book form containing the beginning of Maharshi Bharadwaja's Vymanika Sastra. We were struck by it, and exhibited it along with our other Mss in various stages of decay, to H. H. The Maharaja and Chief Minister K. C. Reddy and others when we took them round.

After the function the Mss. was returned to the guest, who gave it back to the custodian of Pandit Subbaraya Sastry's literary records, Sri Venkatrama Sastry, B.A., BL., Advocate of the Bangalore Bar. Subsequently we contacted him, and on our promise of doing our best to publish them, he was good enough to let us have copies of some of the manuscripts. The message of the Press Trust of India was with reference to them. The fan mail resulting therefrom brought enquiries from personages such as Air Commodore Goyal of the Western Command, Bangalore, The Editor of the Kesari and Mahratta, Poona, Major Gadre of Saraswati Mahal, Tanjore, Minister A. G. Ramachandra Rao, Bangalore, Sri Swamy of Bhandarkeri Mutt, M. G. Seth, Bombay, P. D. Padam Chand, Delhi, P. M. Kabali, Bombay, Aeronautical Society of India, Ministry of Scientific and Cultural Affairs, Delhi, the Director General of Civil Aviation, the Hindustan Aircrafts, Ltd.

We then commenced printing the original in Sanskrit, and had made some progress, when suddenly there come a harsh letter from the donor, Sri Venkatrama Sastry, accusing us of exploiting the manuscripts for our personal benefit. Having had no such idea ourselves, it evoked disgust, and we replied that he could take back the manuscripts, and discontinued the printing!

But then letters continued to come from far away, from estimable men avidly interested in the manuscript, and organs of learned Associations and books by scholars of the abstruse began to quote us as intending to bring out the publication. Seigfried Hansch, Deschenes, Canada, Hans krefft, Berlin, Blaesa Gustaf Nordquist, Stokholm, Sweden, Bjorn Loven, Innsbruck, Austria, Joachim Rothaner, Kellerbury, Austria, Jan Wallgren, Stockholm, P. Salzmann de la Mar, Eskilstuna, Sweden, Hans-Werner-Von Engel, Bad Gadesberg, West Germany, Sten Lindgreu, Stockholm, Lars Eric ,Kalender, Gothenburg, Sweden, WM. Dawson & Sons. London, Charles Danois, Kristianstad, Sweden, James Alves, Sao Paulo, Brazil, Torbjorn Holmquist, Vetlanda, Sweden, Ernest Heinrich, Homburg, Klaus Aarsleff Jorgensen, Skellingsted, Denmark, Gosta Karlsson, Stockholm, Peter Bernin, Malmo, Sweden, Dr. Curtis J Mccall, Lake Worth, Florida, Robert Ashley Falk, Auckland, New Zealand, Terry W. Colvin, Evansville, U.S.A., Sven Bertil Hansson, Malmo, Sweden. Kjell Ericson, Borlonge, Maurice T. Caison, North Carolina, M. A. Gresham, Jr. Atlanta, U.S.A. Alan Y. Wilcox, Lauderdale, Florida, Strubes, Copenhagen, Demmark, Alan D. William, Downey, Colifornia, Stuve Sundquist, Uppsala, Sweden, Bo H. Svensson, Linkoping, Sweden, Lars Erik Helin, Gothenburg, Sweden, Karen Kesti, Republic WA, U.S.A., Richard Watson, New South Wales, Australia, Ontario College of Art, Toranto, Canada, Dr. Jacq Eekens, Rotterdam, Netherlands, Bernin Co Moberg, Montmartre, Paris, L.S.U. Rydberg, Stockholm, Chairman, E. A. G. Mackay, British Unidentified Flying Object Research Association, London, Mrs. Annica Foxcraft, Transvaal, Oliver Williams, Weimar, Texas, Jan Swagermam, Ship "Johannra" Amsterdam, Robert B. Young, Jr. Radco Incorporated, Houston, Texas, Sam J. Lundwall, Askild and Karnekull, Stockholm, Dr. Cedric Leonard, Oklahoma, Gwendelholm, Stockholm, Michele Bonamici, Milan, Italy, Jose M. Fernandez, Goteborg, Sweden, President Lennort Lidfoss, Spectrum, Forlags, A.B. Danderyd, Sweden, "Pursuit," Columbia. The "Clima Astral" of Brazil, "The Mexican News of Mexico, the "Spectrum" and "Pursuit" of U.S.A. and three Swedish books on ancient and astral research, "Kulturer Fore Istiden" by Ivan Troing, "Forntidens Teknik" by H. Kjellson, and "Flygande Tefat" by Max B. Miller reproduced our original descriptive leaflet, and announced that we expected to publish the remarkable volume. The Maharaja of Mysore invited us, and after offering Tea, wanted the Manuscript for being shown to Dr. Thacker, the National Scientist of India. We reminded him that Sanskritists were averse to parading knowledge before idle curiosity, and that the mauuscript had to be translated into English and tested by research, and then only made available for the public gaze. Four scientist Doctors from the Indian Institute of Science, Bangalore, came with a letter of Introduction from the Head of The Department of Power Engineering, Dr. M.A. Tirunarayanan, and sought clarification from us!

It was as if the orange-shaped Earth had become a porcupine, and was shooting its quills at us from all sides, in order to goad us into the task, which we had been reluctant to take up as being too onerous for us!

We had therefore to gather strength from the cumulative good-will of the world-wide public, and gird ourselves up for the strenuous undertaking.

(to be Continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy" 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent"

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D, Simla.

"Profusely illustrated, attractively produced and very readable" Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

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EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

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SOLAR POWER

CLEAN and noiseless, they float in the cold, limitless depths of space, soaking up the sunlight.

These are banks of solar cells. They are mounted on a giant unmanned satellite sweeping the vast reaches of space for 25 square miles.

Twenty-four hours a day, the cells silently change the sun's ray into electricity. Then, via a microwave beam, the energy streams earthward to a land based antenna array—producing enough electricity for a city the size of New York !

This is the promise of solar power : pollution-free, Inexhaustible Energy from the sun to meet the twin goals of supplying the ever-growing electrical needs and protecting the environment.

It is still only a dream of mankind. Some say a fantasy. It is only a proposal.

Even if the U. S. Government finances the project, it could not come into being before 1990. Even then, some say, it is too costly and too impractical to be built.

The earth's fossil fuels are quickly being used up. The alternatives are nuclear fission, breeder reactors, and fusion power.

Conservationists say none offers "clean" sources of energy. So long-range planners say solar power, despite its problems, cannot be overlooked as a potential 21st century resource.

Perhaps the most imaginative proposal so far in respect of solar power has come from private industry in the US. Four major corporations have quietly formed a coalition to push for the development of a satellite solar power station. The four—Grumman Aerospace Corporation, A. D. Little Incorporated, Raytheon Corporation, and Heliotek Textron Corporation—are trying to persuade NASA to fund a research and development effort.

Joseph G. Gavin Jr., Grumman's senior vice president for space programmes, says the coalition has already spent one million dollars (Rs. 72 lakhs) to finance its own initial study. The study has convinced him a solar power research programme would not be premature.

"Now is the time," Gavin says, "to start an orderly evolution toward a source of energy that doesn't depend on fossil fuel or nuclear reactors.

"We're not trying to mislead people by saying solar power is right around the corner but we've done enough to say with some confidence that it is worth pursuing further."

It was the fertile imagination of 48-year-old Peter E. Glaser that prompted Grumman to get into the solar power field.

Four years ago, Glaser, a vice-president of the A. D. Little Company and head of its engineering sciences department, unveiled in the pages of the widely respected magazine, "Science," a bold plan to harness the sun's energy.

Enough solar energy falls on the earth every 20 minutes to fill our entire power needs for a year. And so scientists have often talked of converting solar energy into electric power.

Most schemes have revolved around earth-based solar plants. These proposals call for using various blackened surfaces—such as flat-plate (metal and glass) collectors—to

absorb solar energy and heat a liquid to superhigh temperatures that would spin turbines in conventional generating plants. But cloud cover by day and darkness by night would limit the efficiency of such plants.

Rather than work out a way to overcome this problem, Glaser thought of putting a solar power station in space. There, it could bask in sunlight 24 hours a day—except for short periods near the spring and autumn equinox when the sun crosses the equator and the earth's shadow would fall on the satellite. It could get six times the solar energy available in the best earth locations.

More precisely, his idea is to loft into stationery orbit two huge plates of silicon solar cells to catch the sun's energy and convert it to electricity.

Electricity from the cells would feed through a mile-long cable, 150 feet in diameter, connecting the satellites to a microwave generator.

There, the current would be converted to a microwave beam and an antenna would send it on its long journey to the earth.

Far below, a receiving station, an antenna array spread over 15 square miles, would transform the microwave signal to DC power and transmit it into the power grid.

"The system is scaled to deliver 10,000 megawatts of (continuous) electrical power." Glaser said, "enough to supply New York City and its surrounding area."

The key to developing the system, Glaser emphasised, would be the spare shuttle. This reusable rocket plane, which NASA is developing to operate like an air-plane, is designed to make 100 or more space flights before wearing out.

The shuttle, which NASA hopes to have operated late in this decade, is expected to reduce from Rs. 7200 to Rs. 720 or less the cost of placing each pound of material in orbit.

Glaser figures it would take 1000 shuttle flights to put the space power plant in a low orbit of about 300 miles. Then, a space ferry would have to link up its pieces and haul it to stationary orbit 22,300 miles above the earth. Either astronauts or earth-operated robot mechanics would be sent up on periodic maintenance trips.

Some power experts and space officials are enthusiastic. "If you were talking to nuclear guys 25 years ago," William Cherry of NASA's Goddard Space Flight Centre said, "you'd be talking in the same speculative areas. We don't know all the answers. But it's sure worth looking into now—rather than when we get into a crisis situation—to identify the major problems."

Others remain skeptical. Even if the project were completely successful, one power industry executive said, the solar plant would be two to five times the cost of competing power plants by Glaser's own estimate.

Some space officials are bothered by engineering consideration. "The weight of the proposed satellite is enormous," one NASA executive said. "It is estimated at 50,000,000 pounds. The heaviest unmanned satellite now in orbit weighs only 3900 pounds."

Also, there is the whole question of efficiency. Solar cells convert sunlight to electricity at only 10 per cent efficiency. This is less than half the efficiency of fossil fuel and nuclear power. This is why the size of the satellite has to be enormous.

Another concern is the black-out period. A city would be plunged into darkness for periods up to 72 minutes (after the equinox) during each of 42 consecutive days when the satellite is eclipsed.

(to be Continue)

FOREWORD

TO

MAHARSHI BHARADWAJA'S "VYMANIKA SASTRA".

(Continued from last week)

To be really of value the volume had to include the Sanskrit original, its translation in English as demanded by western readers, and sketches showing the designs of the Vimanas for further clarification. It had to be a beautiful volume commensurate with the magnificence of its subject, and the high expectations of the public awaiting its publication.

Thus, at the age of 81 we had to sit up and translate the technical Sanskrit into readable English, and scrutinise the printing of both the Sanskrit and English, involving the strain of multiple proof-reading. The finance required was considerable, and as no help was forthcoming, we had to scrape together the meagre savings of a life-time, procure needful printing equipment at mounting costs, engage labour at emergency rates, and at long last, with the help of Divine grace are able to herald the birth of the volume, which has been in gestation for over ninety years !

"Vymaanika Shastra" consists of nearly 6000 lines, or 3000 verses of lucid Sanskrit, dealing with the construction of Vimaanas or Aeroplanes. That the vocabulary of ancient Sanskrit could in simple flowing verse depict the technical details with effortless ease is a tribute to the language, and the greatness of the author.

Maharshi Bharadwaja is an august name in the pantheon of Hindu Sages who recorded Indian civilization, in the spiritual, intellectual, and scientific fields in the hoary past. They transmitted knowledge from mouth to mouth, and from ear to ear, for long eras. Written transmission through birch-backs or palm-leaves, or home-made paper, are from this side of a thousand years. Even they are to be found in mangled forms owing to the depredation of time, weather and insect hordes. There is no written material for the vast volume of Vedas, Upanishads, Shastras, and Puranas, which have come down for over 10000 years as a patrimony not only for India, but for mankind in general. They remain imbedded in the ether of the sky, to be revealed—like television,—to gifted mediums of occult perception.

Venerable Pandit Subbaraya Sastry, who has left the legacy of manuscript treasures including "Vymanika Shastra", was a simple, orthodox intellec-

tual Brahmin with spiritual gifts, who was esteemed by all who knew him, Englishmen and anglicised or educated Indians, in various walks of life.

He was a walking lexiçon gifted with occult perception. His sole aim was to transmit his knowledge to posterity. He lived a life of poverty, like Socrates, and sought no gains for himself.

In 1885 Mr. B. Suryanarain Rao, B.Sc., M. R. A. S., distinguished Astrologer and Editor, first met him and became his devoted exponent. In 1911 he started a Magazine in Madras named "Bhowthika Kalaa Nidhi," or "Treasure house of physical sciences", and published extracts from the revelations of the venerable scholar. We are in possession of 6 issues of that rare Journal which came to us by Divine grace.

On 1-8-1918 he began to dictate "Vymanika Sastra" to Mr. Venkatachala Sastry, who took down the whole in 23 exercise books up to 23-8-1923.

That gave manuscript shape to Maharshi Bharadwaja's "Vymanika Sastra". Then by a flash of genius he engaged a draughtsman, and got drawings of some varieties of the Vimanas prepared under his instructions, which form an indispensable adjunct to the manuscript proper. That was in 1923. India was then under British rule. Gandhi's Non-co-operation movement was catching fire. And, it is said, Pandit Subbaraya Sastry was arrested ! Yeoman efforts procured his release. But his activities had to remain confined. In 1929 he addressed a letter to the Maharaja of Darbhanga for aid in publication of the manuscripts. But the rich in India have got deaf ears, and warped minds! Then, disappointed and broken-hearted, in the early 30's, venerable Subbaraya Sastry passed out of this world, and left it the poorer thereby !

For some 20 years his literary treasures remained as under frigidaire, guarded by his daughter and young Mr. Venkatrama Sastry. Then the Unseen Powers began to play, and the manuscripts were released to light. And at last it has pleased God to enable us to present Maharshi Bharadwaja's "Vymanika Sastra" to the world's elite, and pay our tribute to the memories of Maharshi Bharadwaja and venerable Subbaraya Sastry.

We thank God for His gracious favour. We thank Mr. Venkatrama Sastry who made the manuscript available to us ; our first son, G. S. Josyer, M.A., B.ED., who contacted Mr. Venkatrama Sastry and brought the Mss., prepared it for the press, and even composed a portion of the Mss., and met an

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Sanskrit and English have been our two eyes since some 75 years, and we are placing the unique volume before the elite of the world as an outstanding contribution to world literature from the ever-living past. We hope they will deem it an invaluable addition to their libraries, and find it an ever interesting companion.

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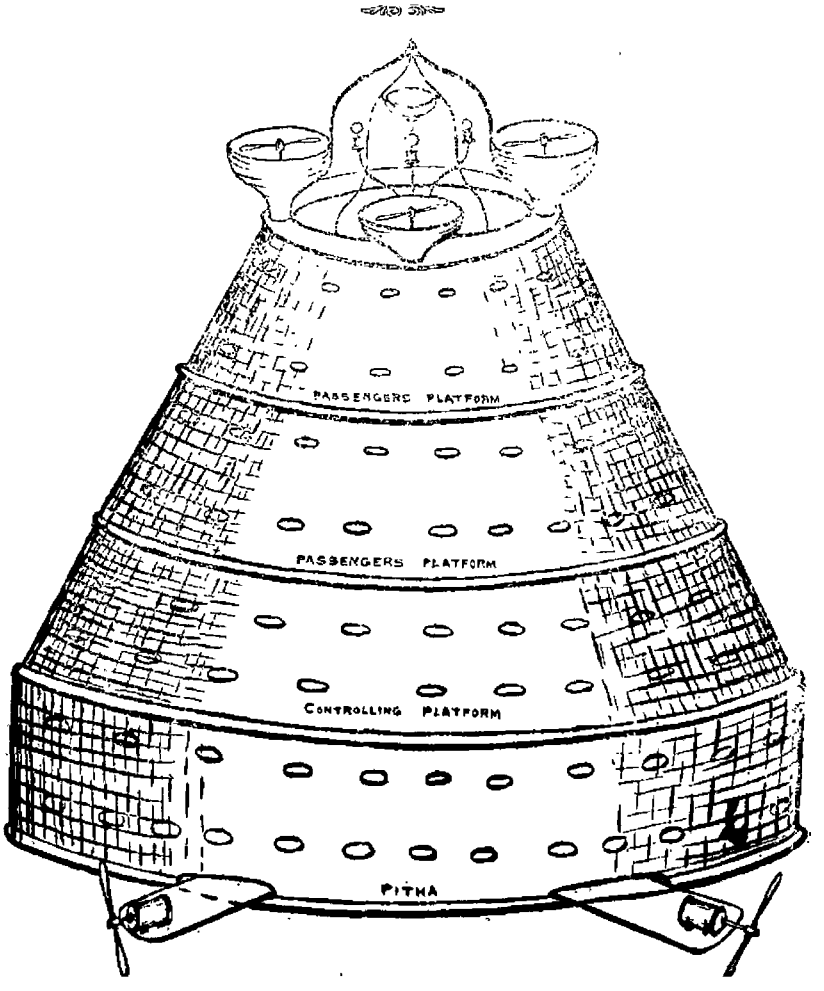
Hon. Director, International
Academy of Sanskrit Research.

10-3-1973
Mysore-4, India.



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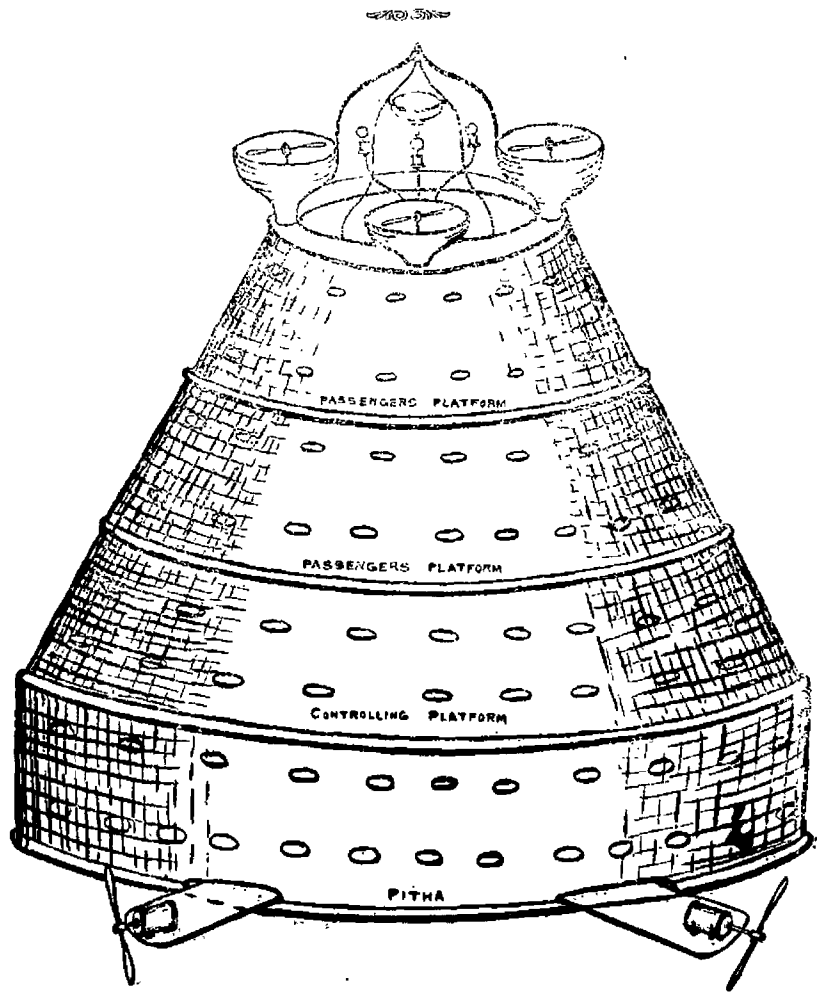

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FOREWORD

TO

MAHARSHI BHARADWAJA'S "VYMANIKA SASTRA".

On 25–8–1952 the Mysore representative of the Press Trust of India, Sri N. N. Sastry, sent up the following report which was published in all the leading dailies of India, and was taken up by Reuter and other World Press News Services :

"Mr. G. R. Josyer, Director of the International Academy of Sanskrit Research in Mysore, in the course of an interview recently, showed some very ancient manuscripts which the Academy had collected. He claimed that the manuscripts were several thousands of years old, compiled by ancient rishis, Bharadwaja, Narada and others, dealing, not with the mysticism of ancient Hindu philosophy of Atman or Brahman, but with more mundane things vital for the existence of man and progress of nations both in times of peace and war.

"Mr. Josyer's manuscripts dealt in elaborate detail about food processing from various indigenous materials like grass, vegetables and leaves for human consumption, particularly during times of famine.

"One manuscript dealt with Aeronautics, construction of various types of aircraft for civil aviation and for warfare. He showed me plans prepared according to directions contained in the manuscript on Aeronautics of three types of aircraft or Vimanas, namely, Rukma, Sundara and Shakuna Vimanas. Five hundred slokas or stanzas dealing with these go into such intricate details about choice and preparation of metals that would be suitable for various parts of vimanas of different types, constructional details, dimensions, designs and weight they could carry, and purposes they could be used for.

"Mr. Josyer showed some types of designs and drawing of a helicopter–type cargo–loading plane, specially meant for carrying combustibles and ammunition, passenger aircraft carrying 400 to 500 persons, double and treble–decked aircraft. Each of these types had been fully described.

"In the section giving about preparation and choice of metals and other materials that should go into such construction of aircraft, details were specified that the aircraft, (these metals are of 16 different alloys), must be "unbreakable, which cannot be cut through, which would not catch fire, and cannot be destroyed by accidents." Details as to how to make these vimanas in flight invisible through smoke screens are given in Vimanasastra of Maharshi Bharadwaja.

"Further description and method of manufacturing aircraft, which will enable pilots not only to spot enemy aircraft, but also to hear what enemy pilots in their planes were speaking, on principles akin to radar, have all been given in elaborate detail with suitable explanatory notes. There are eight chapters in this book which deal with construction of aircraft, which fly in air, go under water, or float on water.

TRAINING OF PILOTS

"A few slokas deal with qualifications and training of pilots to man these aircraft. These ancient types of aircraft are provided with necessary cameras to take pictures of approaching enemy planes. Yet another set of slokas deals with the kind of food and clothing to be provided for pilots to keep them efficient and fit in air flying conditions.

"Mr. Josyer said he was attempting to publish these manuscripts suitably translated in English.

"Another manuscript dealt with ancient Indian architecture, fully illustrated to facilitate construction. This treatise is ascribed to Maharshi Narada, and gives elaborate details about choice of constructional material for various types of buildings, even 15 storeys high. Sectional drawing has also been provided. A few chapters deal with construction of villages, cities and towns, fortresses, palaces and temples. This manuscript is full of plans and engineering constructional details to guide engineers.

"Yet another manuscript from which Mr. G. R. Josyer read out passages referred to preparation of imitation diamonds and pearls. He also showed me another remarkable manuscript which deals in detail about food processing for invalids, for youth and for old and debilitated persons."

A mild avalanche of letters blew towards us during the following days from all over India. One of the first was from James Burke of "Life International", from Delhi asking if he could come and see the Mss. We replied, "Please wire 1000 dollars, and then come." He was taken aback, and wrote that he thought people here felt honoured by being mentioned in "Life International," but that we seemed to be different. We did not reply. Now James Burke is dead ; and great "Life International" also is no more! Such is human evanescence !

Miss Jean Lyon, journalist of Toronto and New York, wrote from Delhi that she would visit us. She came and saw the Mss, and recorded her interview with us in her book "Just Half a world Away" in a chapter headed "Science by Sutras", concluding with the charge that we were guilty of a rabid nationalism, seeking to wipe out everything since the Vedas !

That is no way for a journalist to judge persons. We only hold that for Indians, or others, to wipe out the Vedas is absurd ! We are neither rabid, nor national. God has created the Earth like a round ball, all its contents forming one compact unit, not a hundred and odd broken units as in the League of Nations. Only in maps is the earth shown broken into 2 hemi-spheres. If you actually break the Earth into 2 hemi-spheres, you will be having Doomsday !

Ours is not nationalism, rabid or tame, but one world humanism, or world-citizenship. That should not shock Miss Jean Lyon.

Others who wrote to enquire with excited wonder were Governor R. R. Diwakar of Behar, Maharaja of Kashi, Dr. Trivedi of "Searchlight," Patna, Professor Dwivedi of Gorakhpur, Professor Chauhan of Seoni, Professor Theeanee of Madras, Swamy Chaitanya of Mussoorie, H. R. Sharma of Phagwara, Harit Krishna Deb of Calcutta, R. B. Lal of Allahabad, P. S. Bharathi of Ootacamand, Miss McIntyre of Bangalore, M. V. Sharma, Industrialist, Madras, D. V. Potdar of Poona, Raja A. K. N. Singh of Ramnagar, U. P., Rao Bahadur M.A. Rangaswamy, Patna, N. Anandalwar, Bangalore.

S. M. Sharma, editor, wrote in "Searchlight," Patna, "To an eminent Sanskrit scholar, Shri G. R. Josyer, Director of the International Academy of Sanskrit Research, Mysore, we owe the discovery of the manuscript on Vimanas by Maharshi Bharadwaja. Shri Josyer is already more than 70. Many will share my hope and prayer that the Nehru Goverment would lose no time in acquiring the manuscript, which, according to my information, is most unique." Editor Sharma too is no more !

The Mss. came to us by Divine grace ! When on 28-6-1951 we got H. H. the Maharaja of Mysore to inaugurate the International Academy of Sanskrit Research, evidently it was an auspicious occasion. The Academy has truly attained International fame, and has become known from one end of the globe to the other!

One of the guests coming from Bangalore for the ceremony brought a small manuscript in exercise book form containing the beginning of Maharshi Bharadwaja's "Vymanika Sastra." We were struck by it, and exhibited it along with our other Mss. in various stages of decay, to H. H. The Maharaja and Chief Minister K. C. Reddy and others when we took them round.

After the function the Mss. was returned to the guest, who gave it back to the custodian of Pandit Subbaraya Sastry's literary records, Sri Venkatrama Sastry, B.A.,B.L., Advocate of the Bangalore Bar. Subsequently

we contacted him, and on our promise of doing our best to publish them, he was good enough to let us have copies of some of the manuscripts. The message of the Press Trust of India was with reference to them. The fan mail resulting therefrom brought enquiries from personages such as Air Commodore Goyal of the Western Command, Bangalore, The Editor of the Kesari and Mahratta, Poona, Major Gadre of Saraswati Mahal, Tanjore, Minister A. G. Ramachandra Rao, Bangalore, Sri Swamy of Bhandarkeri Mutt, M. G. Seth, Bombay, P. D. Padam Chand, Delhi, P. M. Kabali, Bombay, Aeronautical Society of India, Ministry of Scientific and Cultural Affairs, Delhi, the Director General of Civil Aviation, the Hindustan Aircrafts, Ltd.

We then commenced printing the original in Sanskrit, and had made some progress, when suddenly there came a harsh letter from the donor, Sri Venkatrama Sastry, accusing us of exploiting the manuscripts for our personal benefit. Having had no such idea ourselves, it evoked disgust, and we replied that he could take back the manuscripts, and discontinued the printing !

But then letters continued to come from far away, from estimable men avidly interested in the manuscript, and organs of learned Associations and books by scholars of the abstruse began to quote us as intending to bring out the publication. Seigfried Hansch, Deschenes, Canada, Hans krefft, Berlin, Blaes-Gustaf-Nordquist, Stockholm, Sweden, Bjorn Loven, Innsbruck, Austria, Joachim Rothaner, Kellerburg, Austria, Jan Wallgren, Stockholm, P. Salzmann de la Mar, Eskilstuna, Sweden, Hans-Werner-Von Engel, Bad Gadesberg, West Germany, Sten Lindgreu, Stockholm, Lars Eric Helin, Kalender, Gothenburg, Sweden, WM. Dawson & Sons, London, Charles Danois, Kristianstad, Sweden, James Alves, Sao Paulo, Brazil, Torbjorn Holmquist, Vetlanda, Sweden, Ernest Heinrich, Homburg, Klaus Aarsleff Jorgensen, Skellingsted, Denmark, Gosta Karlsson, Stockholm, Peter Bernin, Malmo, Sweden, Dr. Curtis J Mccall, Lake Worth, Florida, Robert Ashley Falk, Auckland, New Zealand, Terry W. Colvin, Evansville, U.S.A., Sven Bertil Hansson, Malmo, Sweden, Kjell Ericson, Borlonge, Maurice T. Caison, North Carolina, M. A. Gresham, Jr. Atlanta, U.S.A. Alan Y. Wilcox, Lauderdale, Florida, Strubes, Copenhagen, Demmark, Alan D. William, Downey, California, Stuve Sundquist, Uppsala, Bo H. Svensson, Sweden, Karen Kesti, Republic WA, U.S.A., Richard Watson, New South Wales, Australia, Ontario College of Art, Toronto, Canada, Dr. Jacq Eskens, Rotterdam, Netherlands, Bernin Co Moberg, Montmartre, Paris, L.S.U. Rydberg, Stockholm, Chairman, E. A. G. Mackay, British Unidentified Flying Object Research Association, London, Mrs. Annica Foxcraft, Transvaal, Oliver Williams, Weimar, Texas, Jan Swagermann, Ship "Johannra", Amsterdam, Robert B. Young, Jr. Radco Incorporated, Houston, Texas, Sam J. Lundwall, Askild and Karnekull, Stockholm, Dr. Cedric Leonard, Oklahoma, Gwendelholm, Stockholm,

Michele Bonamici, Milan, Italy, Jose M. Fernandez, Goteborg, Sweden, President Lennort Lidfoss, Spectrum, Forlags, A. B. Danderyd, Sweden.

The "Clima Astral" of Brazil, "The Mexican News" of Mexico, The "Spectrum" and "Pursuit" of U.S.A. and three Swedish books on ancient and astral research, "Kulturer Fore Istiden" by Ivan Troing, "Forntidens Teknik" by H. Kjellson, and "Flygande Tefat" by Max B. Miller, reproduced our original descriptive leaflet, and announced that we expected to publish the remarkable volume. The Maharaja of Mysore invited us, and after offering Tea, wanted the Manuscript for being shown to Dr. Thacker, the National Scientist of India. We reminded him that Sanskritists were averse to parading knowledge before idle curiosity, and that the manuscript had to be translated into English and tested by research, and then only made available for the public gaze. Four scientist Doctors from the Indian Institute of Science, Bangalore, came with a letter of Introduction from the Head of The Department of Power Engineering, Dr. M.A. Tirunarayanan, and sought clarification from us!

It was as if the orange-shaped Earth had become a porcupine, and was shooting its quills at us from all sides, in order to goad us into the task, which we had been reluctant to take up as being too onerous for us!

We had therefore to gather strength from the cumulative good-will of the world-wide public, and gird ourselves up for the strenuous undertaking.

To be really of value the volume had to include the Sanskrit original, its translation in English as demanded by western readers, and sketches showing the designs of the Vimanas for further clarification. It had to be a beautiful volume commensurate with the magnificence of its subject, and the high expectations of the public awaiting its publication.

Thus, at the age of 81 we had to sit up and translate the technical Sanskrit into readable English, and scrutinise the printing of both the Sanskrit and English, involving the strain of multiple proof-reading. The finance required was considerable, and as no help was forthcoming, we had to scrape together the meagre savings of a life-time, procure needful printing equipment at mounting costs, engage labour at emergency rates, and at long last, with the help of Divine grace are able to herald the birth of the volume, which has been in gestation for over ninety years!

"Vymaanika Shastra" consists of nearly 6000 lines, or 3000 verses of lucid Sanskrit, dealing with the construction of Vimaanas or Aeroplanes. That the vocabulary of ancient Sanskrit could in simple flowing verse depict

the technical details with effortless ease is a tribute to the language, and the greatness of the author.

Maharshi Bharadwaja is an august name in the pantheon of Hindu Sages who recorded Indian civilization, in the spiritual, intellectual, and scientific fields in the hoary past. They transmitted knowledge from mouth to mouth, and from ear to ear, for long eras. Written transmission through birch-backs or palm-leaves, or home-made paper, are from this side of a thousand years. Even they are to be found in mangled forms owing to the depredation of time, weather and insect hordes. There is no written material for the vast volume of Vedas, Upanishads, Shastras, and Puranas, which have come down for over 10000 years as a patrimony not only for India, but for mankind in general. They remain imbedded in the ether of the sky, to be revealed—like television,—to gifted mediums of occult perception.

Venerable Pandit Subbaraya Sastry, who has left the legacy of manuscript treasures including "Vymanika Shastra", was a simple, orthodox, intellectual Brahmin with spiritual gifts, who was esteemed by all who knew him, Englishmen and anglicised or educated Indians, in various walks of life.

He was a walking lexicon gifted with occult perception. His sole aim was to transmit his knowledge to posterity. He lived a life of poverty, like Socrates, and sought no gains for himself.

In 1885 Mr. B. Suryanarain Rao, B.Sc., M. R. A. S., distinguished Astrologer and Editor, first met him and became his devoted exponent. In 1911 he started a Magazine in Madras named "Bhowthika Kalaa Nidhi," or "Treasure house of physical sciences", and published extracts from the revelations of the venerable scholar. We are in possession of 6 issues of that rare Journal which came to us by Divine grace.

On 1-8-1918 he began to dictate "Vymanika Sastra" to Mr. Venkatachala Sarma, who took down the whole in 23 exercise books up to 23-8-1923.

That gave manuscript shape to Maharshi Bharadwaja's "Vymanika Sastra". Then by a flash of genius he engaged a draughtsman, and got drawings of some varieties of the Vimanas prepared under his instructions, which form an indispensable adjunct to the manuscript proper. That was in 1923. India was then under British rule. Gandhi's Non-co-operation movement was catching fire. And, it is said, Pandit Subbaraya Sastry was arrested ! Yeoman efforts procured his release. But his activities had to remain confined. In 1928 he addressed a letter to the Maharaja of Darbhanga for aid in publication of the manuscripts. But the rich in India have got deaf ears, and warped minds!

Then, disappointed and broken-hearted, in the early 30's, venerable Subbaraya Sastry passed out of this world, and left it the poorer thereby !

For some 20 years his literary treasures remained as under frigidaire, guarded by his daughter and young Mr. Venkatrama Sastry. Then the Unseen Powers began to play, and the manuscripts were released to light. And at last it has pleased God to enable us to present Maharshi Bharadwaja's "Vymanika Sastra" to the world's elite, and pay our tribute to the memories of Maharshi Bharadwaja and venerable Subbaraya Sastry.

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The 20th century may be said to be made historic by 2 achievements, the bringing of Moon-rock from outer space, and the publication of "Vymanika Sastra" from the unknown past. The Moon-rock is just rock, not a cluster of shining pebbles from Kimberley of South Africa. But the "Vymanika Sastra" is a Cornucopia of precious formulas for the manufacture of Aeroplanes, which should make Linghbergh, Rolls, Zeppelin, De Haviland, Tupolev, and Harold Gray of Pan American, gape in astonishment, and if duly worked up, herald a new era of Aeroplane manufacture for the benefit of Mankind !

G. R. JOSYER
Hon. Director, International
Academy of Sanskrit Research.

15-3-1973
Mysore-4, India.

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We thank God for His gracious favour. We thank Mr. Venkatrama Sastry who made the manuscript available to us ; our first son, G. S. Josyer, M.A., B.ED., who contacted Mr. Venkatrama Sastry and brought the Mss., prepared it for the press, and even composed a portion of the Mss., and met an untimely death in the midst of his useful career; our younger son, G. N. Josyer, B.E., who has been helping us in seeing the work through ; and our consultants in the course of the work, Sris. Alwar Tirumaliengar and M. A. Tirunarayanan, B.E., M.I.E., M. N. Srinivasan, B.Sc, Hons, LL.B., Professor M. A. Tirunarayanan, D.Sc, and Sris M. C. S. Chari, B.Sc., N. Narasimhan, B.E., R. T. Krishnan, B.E., Pandit K. Ramaswamy Iyengar, and Mr. N. N. Sastry of P.T.I., and other associates and assistants.

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The 20th century may be said to be made historic by 2 achievements, the bringing of Moon-rock from outer space, and the publication of "Vymanika Sastra" from the unknown past. The Moon-rock is just rock, not a cluster of shining pebbles from Kimberley of South Africa. But the "Vymanika Sastra" is a Cornucopia of precious formulas for the manufacture of Aeroplanes, which should make Linghbergh, Rolls, Zeppelin, De Haviland, Tupolev, and Harold Gray of Pan American, gape in astonishment, and if duly worked up, herald a new era of Aeroplane manufacture for the benefit of Mankind !

G. R. JOSYER
Hon. Director, International
Academy of Sanskrit Research.

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RS. 20-00.

SOLAR POWER

(Continued from previous issne)

Finally, there is its vulnerability to missile attack. If space solar stations powered all U.S. cities, for instance, that country's power supply would hover above like so many ducks in a shooting gallery !

"In my opinion" one NASA official said, "this is a self-serving scheme intended to keep a contract proposer in bread and butter. He wants to sell a research project because that's the way he makes a living."

Glaser concedes costs are high. But his projections are based on present day technology that could change radically in 20 years.

Mass production of expensive solar cells, a hoped-for increase in solar cells, a hoped for increase in solar cell efficiency to 20 per cent, and a more sophisticated, second-generation shuttle could sharply cut costs and satellite weight.

The thermal effects of the microwave beam, Glaser insists, is so minimal it would not be dangerous. In any case, the beam would be cut out if it strayed from it's receiving target.

Vulnerability ? Grumman officials say the sites of current U. S. power stations are already known.

The most challenging problem, Gavin says, is instilling a feeling of urgency for something so far off.

Says Gavin : "To ask an elected representative who goes to bat every two or six years to think in terms of something 20 years away requires a great deal of faith and convinction."

"One reason for the lack of national emphasis on solar energy," says the "Energy Digest," a power industry trade magazine, "is that there is no vested interest to push it. And correspondingly, no agency or department within the bureaucracy is charged with looking after it."

Nevertheless, most power experts agree that mankind is heading toward an energy crisis. By the end of the century, the yearly demand for energy is expected to triple in the world.

Conservations are not convinced the answer lies in nuclear power.

Nuclear fusion would be cleaner than any major source. But it is not pollution free because it produces radio active hydrogen and some high level wastes.

Proponents of solar energy argue in terms of social costs. Where the public is concerned doesn't it become prudent to keep the options open in searching for new power sources in ground-based as well as in space systems ?

"We are not suggesting we build a solar power station," says John Mockovciak Jr., who heads Grumman's satellite solar power station team. "We are suggesting we try to learn how to use the sun in an ecological and efficient manner to help solve pressing public problems.

"And we're asking that the Government support research efforts to make solar power possible at some future time—if it turns out to be needed."—

D. Z.

Brahma Sri Subbaraya Sastry

by Sri B. Suryanarayana Rao, B.SC., M.R.A.S.,

A short history of this wonderful gentleman is necessary in this Bhoutika Kalanidhi. I became acquainted with him in 1885, when I was travelling to Shimoga with my family and some relations—a marriage party from Gubbi. The S. M. Railway was under construction then, and from Gubbi we had to go to Shimoga, a distance of about 150 miles, in ordinary country bullock-carts. I was studying for the B.L. Examination, and being one of the first set of science graduates from the Central College, Bangalore, I thought Physical Science was almost an absent factor in the Hindu literature, and that the Vaidika Brahmins were rightly looked down on account of their ignorance in Physical Sciences. I got down at the Gubbi Station, and Brahma Sri Subbaraya Sastry also was there. Struck with his broad forehead and intelligent face, I asked him who he was and whither he was going. He looked a poor man, with a small bundle of ordinary clothes in his hand, and told me that he was going to Shimoga and was a Canarese Munshi to Rev. Mr. Roberts. Pleased with his intelligent face and personal attraction, I offered to take him in my cart, which he readily accepted. We had to cover the distance in 7 or 8 days by slow marches of 20 or 25 miles a day, and naturally we had ample opportunities and leisure to fall into conversation on various subjects. As an intelligent and young graduate in Physical Science, my head was a little elated at the supposed knowledge I possessed in sciences, and a contempt for all Brahmin Pundits seemed to rule my understanding at that time. I naturally asked him as to what he knew, and was surprised to find that by his intelligent and pertinent questions on Botany, Physiology, Psychology, Physics, Chemistry, Electricity, Structural Physiology, and Practical Agriculture, he dislodged me from the false position I had taken up with reference to my own capacity and the capacity of the greatest scientific men of the day. This perplexed me a great deal at first as he quoted chapter and verse from the Vedas, Sastras, and Bhoutika-kalas, and revealed to me, for the first time in my life, new and grand vistas of intellectual development among the Aryan Maha Rishis for which I was quite unprepared. It was then that I made a request to him to publish these grand truths for the benefit of mankind, and to show to the educated and enlightened nations of the world the inexhaustible treasures which were lying concealed for so long in our Vedic and Sastraic literature. Ever since I have had the special honour and benefit of enjoying his intellectual treats as he often paid me visits wherever I happened to be, and I may here assure my readers that during this period of a quarter of a century, the interest he created in me in the first days of friendship has never been allowed to slacken, and what even today surprises me most is his power of quotation, capacity to deal minutely with the latest and most recent discoveries and inventions in science, and his comprehensive intellect to deal with any

subject in a thorough, masterly and convincing manner. I had the honor and the pleasure of introducing this gentleman to several European and Native gentlemen of the highest rank, and he was questioned on various subjects by them, with the result that they openly expressed their admiration for his powers of explanation and the sublime truths contained in the ancient Aryan sciences and literature. Although I and many of my learned friends and acquaintances have been requesting him to publish these sciences, he has been putting them off on the ground that he had not obtained the permission of his Guru, till the last year, when his Guru, was pleased to grant him the necessary permission to publish these truths for the benefit of the educated classes all over the world.

Sri Subbaraya Sastry was born in a small village called Togare Agraharam, in the Salem District, in the Madras Presidency, of very religious and God-fearing parents. He lost his parents early in life, and went away to some jungles. He came in contact with an illustrious Guru and obtained his grace and favour. He is now about 45 years and generally stops in Anekal, a small town close to Bangalore. Sir P. N. Krishna Murthy, K. C. I. E., late Dewan of Mysore to whom I introduced Sri Sastry, impressed with the extensive and wonderful knowledge in ancient sciences and literature possessed by our Sastry, appointed him a Religious Lecturer for the Mysore Government.

There are a very large number of High Court Vakils, Judges, Advocates, graduates and intelligent officers who know him personally and who have appreciated his wonderful intellectual powers. He now informs me that he will be prepared to give such facts and quotations as are permitted to be published by his Guru and nothing more.

Brahma Sri Anekal Pundit T. Subbaraya Sastry has agreed to supply the original contributions in Sanskrit which will be rendered into English and published by Bangalore Suryanarian Row, B.A., M.R.A.S., & c., Editor of the "Astrological Magazine," Madras. As regards the wonderful scientific capabilities and the wide range of the knowledge Br. Sri T. Subbaraya Sastry possesses in the most recondite Sanskrit literature and sciences, a few lines may be recorded here to show his fitness to deal with the most difficult subjects in the world. In an order No. 1211—3 dated 27th Nov., 1902, Bangalore, the Government of H. H. the Maharaja of Mysore observe:—"Government are pleased to appoint Pandit Anekal Subbaraya Sastry, as a lecturer on Hindu religious subjects."

Granting an increase to this Pandit in No. 1441 dated 12th October 1904, the Mysore Government are pleased to remark:—"The Government are convinced that Pandit Anekal Subbaraya Sastry is a very deserving man. They are accordingly pleased to grant an increment" Dr. W. G. King, the late learned Sanitary Commissioner with the Government of Madras, Kingscote, Guindy, writes thus under date 19th October 1903 to Mr. B. Suryanarain Row, B.A., M.R.A.S., the translator of this Magazine, regarding Br.

Sri Subbaraya Sastriar, with whom he had several conversations :—"Believe me, I am very much obliged to you for all the kindness you have displayed in securing the services of so distinguished and learned a Sastriar." In an address which the educated and leading public of Bellary gave to Mr. B. Suryanarain Row, dated 25th April 1897 A.D.' "on the noble work he has been doing in the revival of the Aryan Sciences" they observe: "Your thoughts, suggestions and predictions in the domain of Astrology are all the more valuable as they appear to have received the confirmation and corroboration from Brahma Sri T. Subbaraya Sastriar of Anekal, in Bangalore District, the very fountain-head in Bhoutikasastras." This is signed by more than fifty leading and educated gentlemen of that place, among whom High Court Vakils' Schoolmasters, Magistrates are present, including Europeans, Christians and Theosophists. As regards the capacity of the translator, Mr. B. Suryanarain Row, as the late Editor of the "Madras Argus," and as present Editor of the Astrological Magazine, and compiler and translator of many astrological works, and as author of the History of the Never-to-be-Forgotten Empire of Vijayanagar, Public Lecturer, and Expounder and Founder of the Astrological Examinations, and Secretary of the Astronomical Conference recently held at Kaladi under the Presidency of His Holiness the Sringari Jagad Guru, &c., his work has been before the educated public of the world for over a quarter of a century, and therefore any further remarks about him will be quite unnecessary here.

A perusal of these wonderful works will undoubtedly rouse the sincere admiration of the most enlightened nations in the world and will lead to the discoveries and inventions of many new and beneficial things.

In the enumeration of the various sciences quoted in another column will be seen the scope which the journal has before it and the amount of information which our learned Sastry has already been permitted by his Guru to publish for the benefit of the world. I may assure my readers that in all my travels throughout India, so far as my humble knowledge and experience go, I never came across another Pandit who could approach this Brahmin in his power of handling any subject, mooted by any man, in any science, religion or art; and those who have had the privilege of knowing our Sastry personally will bear out the truth of my statement. I am only a translator and Editor and as such it is my duty to bring these facts before the cultured public. I shall in this Journal, try my best to put the original ideas as decently and as clearly as I can do in English, and wherever the subject is obscure, difficult or abstruse, I shall add some notes to explain the points as well as the English language permits me to do. The public are the best judges.

GLOWING POSTMEN

Three thousand British village postmen were issued with phosphorescent uniforms this winter. It is hoped that this will save them from being run over by cars on the dimly-lit country roads !

NICE HOTEL

The management of one California hotel shows touching solicitude for its guests. In every bathroom there are headache pills and other hangover aids and a brief memo saying : "Attention ! San Franciscans consume more liquor than anyone else in the United States. Don't try to emulate them···But if you do find yourself in a bad state, take advantage of this first aid."

NEW BAR

The Health Service Agency in Oakland, California, has opened a bar for alcoholics. Instead of liquor, however, they are served with coffee, juice or milk. The local doctors claim that "the bar atmosphere makes drunks feel at home" and helps them to give up the bad habit.

GENTLE JOLTS

A curious item was recently exhibited at the Inventor's Salon in Geneva. Nervous people who cannot stand the shrill ring of an alarm clock are offered a vibrator which is attached to the bed. At the given hour it wakens the sleepers with gentle jolts that gradually gain in strength !

S. I. S.

Everything in any way connected with the British Secret Intelligence Service is usually "top secret." The name of its chief is classified—or rather was until recently, when his son got involved in a big drug scandal. That was when it was learned that the SIS was headed by Sir John Ogilvy Rennie, who officially held the post of Deputy Under-Secretary of State in the Foreign and Commonwealth Office. After this scandal Sir John was forced to resign !

PEDOMANCY

Fortunes can be told by the lines on the soles of your feet just as well as by the lines on the palm of your hand. Silvia Natalini of Milan makes a pretty good living practising this art. She has a "cubbyhole" in a big beauty parlour and does a brisk business telling the fortunes of the ladies awaiting their turn for a manicure or a pedicure. Signora Natalini says she learned the secrets of pedomancy from a wise old man in Bangui (Equatorial Africa).

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NEHRU ON INDIA

INDIA today is the outcome not only of he immediate past, but also of the thousands f years of the long story of our country.

Those of my generation were essentially noulded by a series of events which are not ikely to occur again Not only did we come n contact with a mighty leader, but also participated in events of historic importance. Yet, we escaped that feeling of mental and physical collapse which usually follows a nervous tension. What saved us, was a belief hat we were functioning, even in political affairs, on an ethical plane and with high deals. Hatred did not consume us as it does n nationalist struggles.

Azad represented to us that synthesis of cultures for which India had always striven, He helped us to get out of the ruts of a narrow nationalism.

What is India ? Its was the past of a questing spirit, giving evidence of a mature and tolerant civilization. It was ever searching for the ultimate and the universal. It built up Sanskrit, produced the Upanishads, the Gita and the Buddha.

Sanskrit became the uniting bond, even though there were political divisions. The Ramayana and the Mahabharata were woven into the texture of millions of lives for thousands of years. If our race forgot the Buddha, the Upanishads and the great epics, what then will it be like ? India would cease to be India.

Gradually deterioration set in and the broad vision of the world was cabined and lost in caste divisions, social customs and ceremonials.

Subsequently, India was powerfully influenced by the coming of Islam and Muslim invasions. Western colonial powers followed bringing a new type of domination, and at the same time the impact of fresh ideas. This culminated in independence and now we face the confused dreams and stirrings of the future we seek to build. We have the atomic energy, and we also have the cow-drug age. Every century is represented in this country. There is no future for us without science and technology. At the same time that future will be shallow and empty and without any real meaning if we ignore or forget our past.

What new ideals, or old ideals varied and adapted, can we place before our people, and how can we galvanize them into action ?

For the present, we are absorbed in a tremendous effort to raise our people's living standards. The welfare State is a worthwhile ideal, but rather drab. We have to have a sense of purpose beyond the material and physical demands of our daily lives.

Socialism and Communism attempt to give this sense of purpose, but they have tended to develop dogmas of their own. Communists have become the metaphysicians of the present age.

Every society tries to find an equilibrium. Sometimes this is through conflict, some times by deliberate or unconscious attempt to achieve harmony. A primitive society which does not change much, lives in a rut, and thus has an equilibrium at a low level. A dynamic society produces tensions in the individual as well as in the community. If this is true, then the present tensions in the world indicate a tremendous dynamism, a striving for a new equilibrium and a new dimension in human existence. That should hearten us if there was not an ever present fear that the weapons of the nuclear age might annihilate mankind !

Change is essential, but continuity is also necessary. It was the virtue of Gandhiji to keep his feet firmly planted in the rich traditions of our race and soil and, at the same time, to function on the revolutionary plane. Many eminent social reformers came before him and succeeded in bringing about some minor changes or in building up a new sect, but Gandhiji, talking in terms of Ram Rajya, brought revolution to millions of homes without people realising fully what was happening. He seldom condemned caste as a whole (though in his later days he did so to some extent), but by his insistence on the uplift of the Depressed Classes and the Untouchables, he undermined the entire caste system, and he did so deliberately knowing the consequences. By his technique of political action, he vitalised hundreds of millions of people, drove out fear from them, and produced in them self-respect and self-reliance. By his stress on the under-privileged and poverty-striken, he forced all of us to think in terms of social justicc. He did all this calmly and dispassionately, avoiding, to a large extent, a sense of conflict. Above all, he laid stress on truth and peaceful means. The fact that some of his economic or other approaches did not fit in with modern ideas or had only some temporary significance did not trouble him. The most vital lesson that he taught us or made us remember afresh, was the importance of means. Ends were never enough by themselves, for the ends were shaped by the means that led to them. If there is any basic truth in this principle and in his method of working, then we also have to build on the foundations he laid down.

When Islam came to India in the form of political conquest, it encouraged the tendency of Hindu society to shrink still further within its shell; and brought a breath of fresh air and fresh ideas. Political triumph did not lead to intellectual, moral or religious conquest. Wise rulers like Akbar and others realised that the only hope for the future lay in some kind of harmony being established.

The Muslims had to face a new problem, how to live with others as equals. In other countries where they had gone, their success was so great that this problem did not really arise. They came into conflict with Christendom and through hundreds of years the problem was never solved. In India, slowly a synthesis was developed. But before this could be completed, other influences came into play.

For the first time, India was subjected to colonial rule and governance from a distant and far off country. There was an impenetrable barrier between them and the people of the country, whether Hindus, Muslims or others.

Even so, the new liberal thought of the West and industrial processes began to affect the mind and life of India. This influence was largely confined to a top layer of the people, the great mass sinking into greater poverty.

Ram Mohan Roy came, seeking some kind of a synthesis between old India and modern trends. Vivekananda brought back some thing of the vigour of old Indian thought and dressed it in a modern garb. Political and cultural movements grew up and culminated in Gandhi and Rabindranath Tagore.

In Europe there had been fierce conflict between science and traditional religion, and the Cosmology of Christianity did not fit in at all with scientific theories. Science did not produce that sense of conflict in India and Indian philosophy could easily accept it without doing any vital injury to its basic conceptions. But the social structure of India became more and more incompat ble with modern trends.

(Continued on Page No. 6)

Brahma Sri Subbaraya Sastry

by Sri B. Suryanarayana Rao, B.A., M.R.A.S.,

(Continued from last week)

There are many wonderful things in the earth and the heavens which are yet to be learnt and known by man. The ancient Maha Rishis had made wonderful progress in the physical and electrical sciences and their intellects soared far higher than the highest development of the present age. That such were the facts we shall show in the following paras by quotations from the invaluable works composed by them and extant even up to the present day. The enumeration of the names of these works will show the extent and the scope they had before their mental visions, and even a casual reader of this journal will be struck with admiration and awe at the depth and the profundity of their intellectual progress.

They have treated all the subjects which man can conceive of, and many of these are not only very interesting and instructive but are also highly practical, and when utilised by enterprising and energetic men they will be able to confer great boon upon humanity. The ancients were highly proficient in theory as well as in practice, and this double development of their intellect in theory and practice gave them the highest advantages, and enabled them to put down their knowledge and experiences in simple Sutras which are now the wonder of the Sanskrit scholars.

We shall now mention the names of some of these important and, as yet, unknown and unheard of works from which we intend to make abstracts for our journal :—

1. Akshara Laksha Ganita Sastra—by Valmiki—Mathematics. There are 64 Siddhantas derived from this mathematical treatise.

2. Anukarana Sabda Sastra—by Kandika Rishi—Treatise on echoes and reflections of sounds.

3. Stri Lakshana Sastra—by Sakatayana Rishi.—How to determine the feminine sex among all the living creatures including the insects.

4. Purusha Lakshana Sastra—by Babhru Rishi.—How to determine the masculine genders among all the animals.

5. Kanya Lakshana Sastra—by the above Rishi—How to find out whether the female has had sexual intercourse with the male or not.

6. Sakuna Sastra—by Maha Rishi Gargi—How to determine the good and evil results to mankind by the tones and speeches of the birds.

7. Silpi Sastram—by Maya—The 32 varieties called Devasilpi, Gandharvasilpi, Yakshashilpi, Pisachikashilpi, Asurasilpi, Manushashilpi, &c., are explained fully and the differences in the art of construction are elaborately given.

8. Supa Sastram—by Sukesha—This treats of the 128 varieties of cooking, and preparation of food, &c., a most interesting and practical science.

9. Malini Sastram—by Rishya-Shringa Muni—This explains the process of metamorphosis, illusions, delusions, etc.

10. Pralaya Sastram—by Vyasa—explains the four kinds of pralaya (destruction) and also treats of the 64 Pralayas.

11. Kala Sastram—by Shanmukha—This explains the different times, genealogies, &c., of Kala, and the 64 thousand Kala Purushas.

12. Maya Vada Sastram—by Anjaneya.

13. Dhatu Vadam—by Aswini Devatas—treats of the mineral compounds and products. (This is called Gairikadi Dhatu).

14. Visha Vadam—by Aswini Devatas—treats of the various kinds of poisons and the ingredients, natural and artificial, which go to form those compounds.

15. Garudam—by Valla. The 32 varieties of plays which are exhibited before the public by Indian jugglers, and also antidotes for poisonous bites.

16. Chitra Karma—by Bhima—on painting and photography.

17. Malla Sastram—by Malla—treating on wrestling, and athletic exercises.

18. Bharatam—by Ganapathy—dancing, accompanied by music and time.

19. Parakaya Pravesam—by Valakhilya—entering into another body.

20. Aswa Hridayam—by Sugreeva—Treatise on examination of horses, riding, driving, etc.,

There are elaborate treatises on Aswa Sastra by many competent writers; most famous among them are Nala Maha Raja, the last of the Pandava Brothers Sahadeva, Bhadraaswa, &c.

21. Gaja Hridayam—by Kumaraswami—Treatise on the taming of elephants, their treatment, characteristics and diseases. Kahola has also written about it.

22. Ratna Pariksha—by Vatsyayana Rishi—A treatise explaining the knowledge by which precious gems should be tested, &c.

23. Indrajaalam—by Veera Bahu—Treatise on jugglery, illusions and formation of new objects by the power of Mantras.

24. Mahendrajaalam—by Veera Bahu—This treats of 116 varieties of Stambhanas, &c., such as Agni Stambhanam—jumping into flames and sitting there or coming out of water after jumping into fire; Jalastham-bhanam—falling into water and coming out of flames blazing elsewhere.

25. Artha Sastram—by Vyasa—Treatise on the lawful means for the acquisition of wealth, &c. There are 24 Sastras or treatises bearing on this subject and they are—

1) Sakti Tantram—by Agastya Maha Rishi—composed in Sutras. The treatise gives the emanation of forces from the Moola Prakriti, or Adi Sakti; original energy, how they came from it; what they are composed of, and the uses these 32 varieties of energies could be put to. Electricity, Magnetism, Ether, &c., are fully and elaborately explained.

2) Soudamini Kala—by Maha Rishi Matanga. In this work are explained processes as to how terrestrial and celestial (chayas) photos can be taken and also as to the methods by which sound vibrations in these phenomena could be studied, analysed and utilised.

3) Suddha Vidya Kalpa—by Maha Rishi Aswalayana—This treats of the important question as to the existence of the universe from time immemorial or to its being created by anybody? If it is brought out by a Creator, then was there any other Universe in which He was existing or living, before this universe was created or not? If this was created by a Creator, then in what form was the Creator before this universe was created, and what was the condition of this universe before it took its present form. What is the cause for this creation and the Creator? How many varieties of creation are there, and the benefits derived from a careful study of these subjects.

(To be Continued)

(Continued from Page 3)

As elsewhere, two forces developed—the growth of nationalism and the urge for social justice. Socialism and Marxism became the symbols of this urge. Marx was primarily moved by the ghastly conditions that prevailed in the early days of industrialisation in Western Europe. At that time there was no truly democratic structure of the State, and changes could hardly be made constitutionally. Hence revolutionery violence offered the only way to change. Marxism, therefore, inevitably thought in terms of a violent revolution. This was also in the tradition of Europe. Since then, political democracy has spread bringing with it possibility of peaceful change. There has also been a tremendous scientific and technological advance which has brought material prosperity within the reach of all. Capitalism itself today has undergone a great deal of change, though it maintains its basic features and tends towards monopolies and aggregations of economic power.

We see also a tremendous advance in material well-being and scientific and technological progress in the Soviet Union, achieved in a relatively short period of time. To say that this has been brought about chiefly by violence is not correct. The greatest condemnation of this violence has come from the great leaders of the Soviet Union themselves.

(To be Continued)

PROGRESS!

U. S. News and World Report writes that the Citizens' Association of Georgetown, the Washington suburb where many members of Congress and high government officials live, has advised its residents always to carry a minimum of $20, so they could be prepared to appease bandits who might kill them if frustrated in an attempt to make a sizable haul!

WHO IS READY?

Although women have succeeded in bettering their social position in many capitalist countries, thore are some where they are still disfranchised. One such country is the European principality of Liechtenstein (population : 21,800), where women outnumber men. The next election is to be held to decide whether or not the women should be allowed to vote. According to a London report, the overwhelming majority decided that "women are still not ready for the vote". As one may guess, only men took part in the referendum!

* * * *

The growing number of crimes, especially burglaries, in the United States has given a New York firm a bright idea. It is selling a stereo record which includes the sound of a man "with a strong virile voice" talking to his wife. Its makers affirm that if you hear someone breaking into the house and play the record, it will scare burglars off.

* * * *

According to the New York Times, about 15 per cent of the pictures attributed to famous painters and exhibited at the New York Metropolitan Museum of Art were really created by less known artists! Some of them are later copies or fakes. This is the conclusion arrived at by a special commission which has examined more than 300 pictures, including those by Rembrandt, Goya and Raphael.

* * * *

Outside the crocodile pool at the Bakersfield zoo in Britain, reports the West German Die Welt, there is a sign saying that anyone found throwing bits of food into the pool will be asked to go in and pick them out.

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(Continued from last issue)

4) Brahmanda Saaram—by Maha Rishi Vyasa—In this treatise are mentioned the characteristics of many Brahmandas, the worlds which are comprised in them, the phenomena which are there, the movable and immovable objects, the rivers, the mountains, the animals, the vegetations, the kinds of people who are there, how to find all these by Sthoola and Sookshma Upaayas or by rough and subtle methods.

5) Amsu Bodhini—by Maha Rishi Bharadwaja.—In this treatise are mentioned the various kinds of planets such as the sun, moon, &c., the different kinds of light and heat which these planetary bodies possess and radiate, the various instruments and machinery by the help of which their phenomena may by seen and analysed, the different kinds of glasses by which their forces, such as light, darkness, heat, velocity, color and electricity may be attracted, how to measure the quantities and qualities of such energies in the planets; the methods by which, machinery could be constructed, which would attract the solar rays, analyse, divide and separate the various forms of energies which are combined in them, and enable men to talk to their fellow-creatures at incredible distances, send them messages by wires, flying in the air, creating appliances which would take men to different regions of the Universe &c.

6) Anda Koustubha—by Maha Rishi Paraasara–The knowledge of Andas (worlds); the number of the atmospherical envelopes to keep the Andas in their proper places; how many planets there are for each Anda; the extent, form, measurement of each Anda, and the composition, velocity, form and characteristics of the planetary globes in the Andas, and the nature of the objects which are found upon them.

7) Koumudi—by Somanatha—This treats of the upagolas or satellites, or attendant planet to each Anda, the atmospherical energies and airs necessary to keep the Andas in their proper positions, changes in these Andas and transformations, the relationship of the Andas amongst themselves, &c.

8) Meghotpatti Prakaranam—by Maha Rishi Angirasa—This treats of the twelve varieties of clouds, the nine forms of clouds, how they are generated, their work in creation, the twelve different forms of rains such as drizzling, heavy rain, continuous rain; sixty-four varieties of lightning, the causes for thunder and the thirty-two forms of thunder, the twenty one varieties of thunderbolts, and how and why they fall, the eight kinds of hail stones, the animals, creatures, metals, fire, pearls, stones, &c., which are attracted by the earth through the rain from the various clouds, etc.

9) Karaka Prakaranam—by Maha Rishi Angirasa—This treats of the multifarious work which is being done in the clouds when the solar rays enter them, how the seeds of Andaja, Swedaja, Oudbhijja, etc, are manufactured by the conjunction of the energy in the solar rays with those of the forces which are contained in the clouds, the various kinds of seeds which are necessary for the vegetable phenomena, the seeds which are necessary for the formation of stones, gems, conch-shells, mother-of-pearl, etc.

10) Aakaasa Tantra—by Maha Rishi Bharadwaja—In this work is explained the meaning of the word Akasa (sky), the seven varieties of Akasas, the divisions in the Akasa (Akasa

Kshetra Vibhaga), the places of junctions where the Akasa energies meet or congregate, the various kinds of atmospherical envelopes and their relative positions and distances, the various kinds of heat or fire in them, the planetary bodies and the places and orbits they move in, the watery envelopes which are in the upper regions, the regions of the constellations and their many divisions, the various kinds of earths or lands which are found in these Akasaparidhies, the various kinds of influences which are constantly flowing through these atmospherical envelopes like so many rivers, &c., of their velocities, their several kinds of movements, the different kinds of waves which are generated in these energies and their respective rates of motion, &c.

There are fourteen other important and most wonderful works whose names and contents will be explained in the next issue, and then we shall give the details of these works as we proceed with our journal and publish them gradually in our future issues.

SHAKTI TANTRA

This is a work composed by Agastya Rishi, an expert disciple of the famous Maha Rishi Agastya. What was the form of Energey or Force before this world was created; where was it; how did it become useful for creative purposes and what was its nature at that time; how was the world created by it, and how does it now prevade through all the created phenomena? This and many other interesting and instructive questions have been raised and answered satisfactorily in this wonderful and all-absorbing work. The author explain clearly in this book the 32 varieties of sakti (energy) from the Ateendrya sakti to that of Sudha, and the purpose for which these energies could be utilised. The work is written in Sanskrit in Sutra, and contains 8 chapters. In each of these Adhyayas (chapters) the number of Sutras vary from 200 to 1,000.

We shall now try and give the translation of this work from its commencement and the first Sloka invoking the help of the Param-Jyoti runs thus :—

स्वप्रकाशमहापीठ विंदुमध्येप्रतिष्ठितां ।
परामेकरसांवन्दे प्रपञ्चोल्लासवर्जिताम् ॥
व्यक्ताव्यक्तस्वरूपांतां अग्राह्यग्राह्यरूपिणीं ।
सर्वाकर्षणसामर्थ्यां विद्युच्छक्तिनमाम्यहम् ॥
हयग्रीवोऽत्रिमातंगौ गणपोरावणस्तथा ।
विश्वकर्मामरुतिश्च शक्तिशास्त्रकृतास्त्वयं ॥
एतान्नत्वाशास्त्रकर्तृन् तद्ग्रन्थानवलोक्यच ।
शांकतन्त्रंप्रवक्ष्यामि श्रुतिमस्तकगोचरम् ॥

Agastya Rishi, one of the many disciples of the renowned Agastya Maha Rishi, began to write a work on the science of the Energies or Forces, as he was very learned in all the sciences and arts, and appeared as if he was shining like his famous namesake the great Agastya Muni. He invokes the help and blessings of his Ishta Devata in the above four stanzas for the successful completion of his work, which is combined with Anubandha Chatushtaya.

The last expression means the four principal factors which should be present in every work of merit and utility :—

1) What is the subject treated of ?

2) Whether the work is in accordance with the principles enjoined by the Vedas or is in agreement with the Tantras ?

3) Who are authorised to read suth works ?

4) What are the results which would be obtained by reading the work ?

Unless all these questions are properly answered and treated of in a masterly way in the book it is not recognised as a standard work of merit.

It is usual with all writers in Sanskrit to nvoke the blessings of their Ishta Devatas or Gods to whom they pray, and they also offer their reverential obeisance to the famous writers in particular departments who have preceded them and therefore who have, in a manner, paved their way to success. So, in accordance with this rule, the author offers his reverence to the famous writers on Sakti Tantra and makes a careful selection from their eminent writings. This invocation is called a Mangala Sloka, and this is repeated either in the commencement or middle or the end of a work. There is some peculiarity to be observed in the Mangala Sloka. The whole of the essence of the work is generally conveyed in this in a very expressive, sweet and agreeable form. We shall, however, give here an abstract of the meaning which pervades through all these verses. Before the creation of the world there was a self-radiant and self-existent Energy in the form of a Glorious Light. It was by Itself and shone by Its own Effulgence. There was nothing else. In the midst of this Self-Effulgent Jyoti shone a glorious Light which had a circular motion in its centre. That went under the name of Swaprakasa Maha Peetha. This circular motion brought out another smaller circular Light which shone even with greater brilliancy like a diamond. Although this became the source of energy for all creation afterwards, as there was no creation then and as It was completely by Itself, there was no different thing from it and hence the name of Para was possessed by it.

The author offers his reverential obeisance first to this Self-Existent Light or Para Sakti in the opening stanza.

Therefore it is to be understood that this glorius Para Sakti is the final source or cause of energy for all created phenomena.

In the second Sloka, Agastya Rishi offers his invocations to those energies which Para Sakti, as the Moola Kaarana, or Original Cause gave out for creative purposes, in the Karya Rupa or active Sakties. We shall here explain a few of those energies which have emanated from the Para Sakti and which have produced all the phenomena in this world.

1. The first energy is called Avyakta. All those energies which were able to produce the existing objective phenomena, were called Avyakta.

2. Vyakta is the second form of energy. From the working of the first energy or the Invisible Force, the visible phenomena have been evolved, and the energy which enables created beings to observe this phenomena by the senses, is called Vyakta.

That which was originally in the Avyakta form (invisible or inperceptible to the senses), has been converted into the Vyakta form (perceptible to the senses). This can be proved by the examination of certain substances and their properties. Sealing wax, Magnet, etc., can be rubbed so as to produce heat, and they generate in the form of heat a power or energy which can be distinctly felt by the sense of touch, or their inside power may be ocularly demonstrated by the attraction they possess for certain articles placed before them within certain distances. That which thus can be seen goes under the name of Vyakta being produced by the Avyakta.

3. Agrahya. It is called Agraahya because the nature and characteristics of that Power which has been so generated cannot properly be ascertained by any mind and it remains a mysterious energy which is difficult to understand or analyse. Then a doubt may arise among the educated that if the mind cannot grasp a thing or the nature of a power or

energy, what is the use of a man pretending to explain an inexplicable thing or analyse a force which is inconceivable ? Besides, the publications of such works would not be beneficial or useful to the public as the writers themselves observe that the Agrahya cannot be grasped and explained. Here these doubts need not be entertained. One who honestly wishes to write a book on any subject naturally tries to know all that could be known about it and then only would he come forward to give publicity to his subject with a view to place his knowledge before the world and try to benefit his readers as far as he is able to do so. The explanations we are going to offer about Grahya and the numerous illustrations we adduce in its treatment will also clear all doubts about Agrahya and place its real meaning before the public in a lucid and understandable manner. Therefore, we earnestly request our readers to carefully peruse all that we say about Grahya so that, by the light it throws on the way, they could clearly see and understand what Agrahaya is.

4. Grahya. The power by which we can perceive objects is called Grahya Sakti.

Are Grahya and Agrahya forms of energies to be identified as one, or are they found in one and the same object, or have they to be illustrated or differentiated by separate objects ? Are we to say that Grahya energy is to be identified in one object and the Agrahya in another ; if we say that they have to be identified by separate objects, then the explanation contradicts the views of the Sastras. The effects produced by a cause, must partake of the nature of the original cause which produced them, although these effects show a separate existence from the original, and they cannot partake of the nature of another cause different from the original cause from which they were first produced.

This is a Swatas-siddha or axiomate truth whose significance we shall explain later on. Therefore, it cannot be asserted that Grahya and Agrahya could be found in different objects. If we take an object we may recognise its existence as the result or effect of a cause and therefore as of the Grahya energy ; but how can we believe that an invisible cause also exists in this effect in the Agrahya form ? Here naturally a doubt arises ? A sthula (visible) form has always a sookshma or invisible origin or cause, and this is an axiomatic truth or Swatassidha. We can test the validity of this statement by the analysis of the visible object. In electrical machinery, the invisible power generated can be first felt by bringing that power into some parts of the visible machinery. Grahya Sakti is divided into two divisions, called the masculine and feminine. When the generated electrical currents are conducted through particular wires into specially arranged mirrors, they will become now visible to the eyes in the shape of different lights, while in the first instance they were invisible but amenable to the sense of touch. These are indicated by the various electrical lamps and lights, which are the results of an invisible Energy. As many machinery are worked out by the electrical currents, and they are turning out various objects for the benefit of mankind, it may be accepted as the Grahya form of an Agrahya energy. This electrical energy, before it entered into the various forms of machines and produced results from them, was necessarily coming from some fountain source of power, and in that state may be said to contain in its invisible folds the various forms of its future effects, and therefore this unmistakably illustrates the Agrahya and the Grahya forms of energies in one and the same object. It was in the form of Agrahya before it entered and made the machinery to work and produce results, and Grahya when it was exhibited in the

various effects or results which were perceptible to the senses. The object in which are found the Grahya and Agrahya energies, when it does not move from its place, or assume any separate form of characteristics, when it is self-existing and effulgent, goes under the name of Agrahya, and when it manifests its energy in the various phenomena visible in the world, it gets the name of Grahya Energy. To such a form of Vidyut Sakti or Light the author makes his invocation for the completion of his work without any interruption or obstacles. The snbject is a very difficult one although it has been very aptly and beautifully expressed in the original Sanskrit, but we are sure our readers will easily realise the difficulties of a translator when they remember that the elaborately developed Vedantha philosophy of the Maha Rishis has to be clothed into the imperfectly developed and unconstructive language of the English. The Sanskrit expressions used are apt, expressive and highly suggestive, and their equivalents in the English language are yet to be coined and introduced, if ever we mean to do justice to the original Sanskrit writers and make them appear suitably in their English garb. These difficulties in translation will awfully multiply, when the Sanskrit works to be translated are specially technical and most difficult to understand. Translation of ordinary works, in poetry or prose, and relating to easy subjects may not offer many obstructions. But there will be many doubts and difficulties when we are required to put into English Vedantic ideas to which the Western religious thought is apparently a stranger.

from "Bhoutika Kalaanidhi"

(To be Continued)

FRUSTRATED

Japanese veterinary surgeon Teruo Iwamoto recently decided to do his bit to make the air in Tokyo cleaner. He put his car in the garage and started doing his rounds on a donkey ! But he soon gave up : oats were more expensive than petrol !

RUN TO OFFICE

Because of the railway strike, Joseph Viverito of New York ran to his office. The Daily Express says he covered the distance of 20 miles in 2 hours and 15 minutes, which is one hour faster than he could get there by ordinary transport means on congested roads !

* * * *

Westminster Tower with its famous Big Ben is slowly leaning towards the building housing the Commons, reports NEUES DEUTSCHLAND. A number of M. P. s have urged steps to strengthen the foundation of the tower and the whole of Westminster Palace.

* * * *

American physician Robert Shaw, the Associated Press reported some time ago, says the large stamps now being issued in the United States are a danger to public health. The glue on the stamps, he said, contains harmful substances. The danger is greatest during holiday seasons, when people send more letters and, consquently, lick many more stamps.

* * * *

Jean Scott of Bradford, England, gave birth to her third child on March 4. Her first two babies were also born on March 4 ! The maternity hospital consulted a computer which came up with the information that this happens once in 48 million births !

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NEHRU ON INDIA

(Continued from last issue)

IN Europe, an economic revolution preceded a real political revolution, and so when the latter came, certain resources had been built up by economic changes. In Asia, political revolution came first, followed immediately by demands for social betterment. The undeveloped countries could not go through the long process which had industrialised Europe and America. There was constant social pressure which might well upset the political fabric unless the people were given something to satisfy their longings. The basic problem became one of how in an under-developed and poverty-stricken country, surpluses could be created for investment and greater production.

Coercive methods could be employed. But coercion cannot go far in the case of masses of people unless it is allied to hope for the future. Thus, essentially, incentives for greater effort had in any event to be provided, and some realisable objective had to be placed before the people which gave them this hope. Among the under-developed countries, India is perhaps more advanced than most others. But, she has had the advantage of the ideals and objectives and disciplines built up by the national movement which brought independence.

Nationalism is still the strongest force in Asia. Even in Europe, it is becoming more and more apparent. There was the terrible nationalism associated with Fascism and Nazism. While that threat was countered, an aggressive nationalism, though of a milder type, still influenced the policies of many countries. This trend is co-existent with an opposite one towards supra-national unity in Europe as represented by attempts to develop a common market and many common institutions. It might be said that the strength of Communism, wherever it is in practice, is partly due to its association with the national spirit. Where the two are dissociated, Communism is relatively weak, except in so far as it embodies the discontent that exists in under-developed and poverty-stricken countries. The nationalist urge, in countries which are still under foreign domination, necessarily takes the form a struggle for independence.

Thus we see today a clash between impulses towards a larger integration, and the centrifugal forces representing traditional nationalism. The great development of science and technology and, more particularly, communications, processes more and more towards larger integrations. And it may be presumed that in this, as in other matters, science, representing the basic facts of modern life, will win in the end. The real danger comes from nationalist conflicts which may lead to war. The possibility of such a conflict is increased by the cold war between the major ideologies in the world today. And yet, behind these supposed conflict of ideologies lies the political rivalry of great nations, each afraid of the other. There are basic differences in outlook and economic doctrine as well as in the domain of liberty and the State between the Communist countries and those that are not Communist. These differences have already lessened somewhat and will probably continue to lesson. It is not so much ideology which is changing human life, but the growth of science and technology which are constantly moulding social and economic structures. Function influences form. This is so in architecture. It is equally so ultimately in social structures. Science and technology are constantly changing their functions.

(To be continued)

RAMANUJA'S PRECEPTS

"Lord of wisdom," said the disciples; "Deign to tell us how we may order our lives in future, till we quit this body."

"Be it so" replied the Master, and he gave them the following ten Commandments or Rules of Life:

1. "One that had taken refuge in the Lord should never think of his future; for it is in the hands of the Lord; if he should trouble himself about it the least degree, his having taken refuge is a myth and a farce.

2. His present is the result of his past karma; so he should never bewail it. A Vaishnava is to be free from any anxiety as to his present or future.

3. Never perform your duties as Means to an End.

4. Regard them as so much service offered to the Lord.

5. Study the Sri Bhashya and spread its teachings far and wide: this is service pleasant to the Lord. If you cannot do this:

6. Study the Sacred Writings of Sri Sathakopa and the other Holy Saints, and hand them down to deserving disciples; or

7. Spend your time in service to the Lord at holy places (feeding the hungry, supplying offerings to the Lord, lighting His temple, preparing beautiful garlands for Him, sweeping the temple and adorning it with beautiful figures in coloured powder & c); or

8. Build a cottage at Yadavadri (the dearest spot to me on earth) and dwell there in perfect peace and content; or

9. Remain where you are, and having cast thy burdens on the Lord or on your Guru, ever meditate upon the meaning of the Two Truths; or

10. Seek out some Vaishnava, adorned with the virtues of wisdom, devotion, and dispassion, who would regard you as something dear to him, and as his own, efface all idea of egotism from your nature and obey his behests. This is the last and the only means; and I see none other."

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SRI RAMANUJA

"पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥"

"ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂವೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥"

"Sri Ramanuja came to Earth like the Sun, to make the lotus of Virtue bloom, and the darkness of Sin disappear!"

Max Muller wrote, "We ought, therfore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Vishishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century: he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monastereis dedicated to the faith of Vishnu!"

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them! He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Paraiah!"

SRI RAMANUJA
1017 to 1137

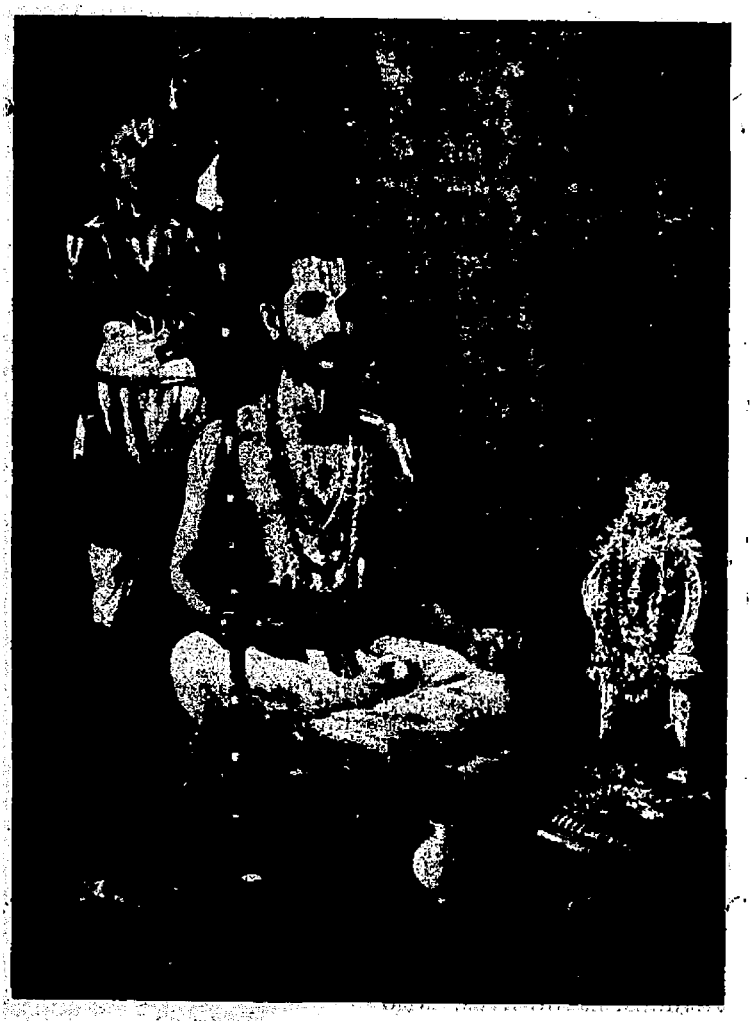
It is curious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind, forgiving. Shankara advised men to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning and long years of matured wisdom—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchmas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperambudur in 1017, studied under Advaitin Yaadava-prakaasha in 1038, went to Srirangam to be presented to Vaishnavite Alavandar in 1042, gave up family life and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world in 1137 !

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit, and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree-Bhashya" on the philosophy of the Brahmasutras, and "Geetha-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other and playing with human lives ! That Sree Vaishnavites should celebrate his birthday year by year is only a token of gratitude to their spiritual benefactor, and not for his posthumous edification !

G. R. Josyer.

Sri Krishna



Sri Ramanuja as painted by Raja Ravi Varma in 1904 at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

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NEHRU ON INDIA

(Continued from last issue)

Where technological change is slow, the old forms continue. An under-developed and backward community has backward items and social structure which do not allow it to conform to the modern age of science. In a democratic society, that is, where there is adult suffrage and some kind of parliamentary government, the means are provided for the change of function and even form to some extent. But old established forms and vested interests resists change till it is forced down upon them by circumstances. The "establishment" is always resistant to any change whether it is religious, economic or social.

Living is a continual adjustment to changing conditions. Every political, economic or social form has a certain discipline. There is the discipline of religion, and that of social usage, and these include a certain moral or spiritual discipline. When functions and forms change, the older disciplines are weakened and are gradually replaced by new disciplines. The rapidity of technological change in the last half century has made the necessity of social change greater than ever, and there is a continual maladjustment. But science and technology makes it definitely possible to solve most of the economic problems, and in particular, to provide the primary necessities of life to everyone. It holds the promise of higher avenues of cultural development opening out. Today the Welfare State and even a classless society are not the ideals of Socialism only, but are accepted by the capitalist countries also, even though the approaches are different. Thus, the basic ideals come nearer to each other and there is a possibility of approaching those objectives even though the methods might be different.

Any real change cannot easily be imposed. It has to grow. A country, especially one with an old civilisation, has deep roots on the past, which cannot be pulled out without great harm even though many weeds in the form of harmful or out-of-date customs and institutions can and should be pulled out. The attempt to solve a problem in this way might well lead to graver and more difficult problems. This applies to the external world we live in, much more so does it apply to the inner life of human beings. In dealing with tribal and somewhat primitive societies, it is well known that an attempt at too rapid a change has led to disastrous consequences. The more developed societies may not suffer so much from rapid change, but in the jet age and the coming age of space travel, no one knows what biological and other changes may take place.

If that is so externally, then surely even greater change would take place in the mind emotions and spirit of man. Though he uses the products of science and technology, he seldom understands these changes. We see the effects of these rapid technological changes, more espeeially in young men and women today. Parents and educators and social workers are troubled. The patterns of behaviour which were held by the adults are no longer accepted, and there is a rejection of the old moral standards. In extreme cases, there is a tendency to criminality, alcoholism, destructiveness, eroticism, in addition to a cynical and negative attitude towards life and work. In a world of constant change and without any assurance or certainty, the hedonistic principles of life have a strong appeal. The continuity of national culture is threatned and a tendency towards social disintegration becomes evident. This is perhaps an extreme view and not quite a just estimate of what is happening today. But there can be no doubt that these tendencies are present, more so in the developed and advanced societies. Similar forces are likely to affect our life too.

Fear, I think, is probably the greatest evil, because out of fear rise, conflict and violence. Violence is a reaction to fear, so also is untruth. A person who is free from fear can view things in a right perspective and can preserve a certain integrity in mind and actions. None of us, except saints and supermen, can become absolutely fearless. But we can keep this ideal before us and try to achieve it. Gandhiji's greatest contribution to India was to lessen this sense of fear among our people.

Fearlessness leads to compassion and tolerance. When we think of the Buddha, it is his compassion that overwhelms us ; when we think of Ashoka, it is his amazing toleration that pulls us up from our narrow creeds. The world is full of conflicts, national, international and of race, religion, creed and class. It is absurd to deny or ignore these conflicts, but we can approach them not by way of conflict, but by way of peace and thus seek to resolve them.

Internationally, the major question today is that of world peace. It is often said that the choice today is between war, involving almost total annihilation and some peaceful solution of these problems. If these are the alternatives, then the choice is clear. Having made that choice, it should follow that every thing that adds to the tensions of the world has to be avoided. To live on the verge of war and to practise brinkmanship is, therefore, the absence of wisdom. Even though we may differ from each other, we must refrain from angry criticisms and condemnations ; we must realise that it is absurd for any one group to call half the world evil or dominated by evil. The only course open is for us to accept the world as it is and develop toleration for each other. The old conflicts of mutually exclusive regions gradually ended after bloody wars and a new toleration grew up, There is no reason why toleration should also not grow up between rival economic and social theories. Ultimately the facts of life will decide and influence both. It should be open to each country to develop in its own way, learning from others, and not being imposed on by them. In this way, each ideology will influence the other and be influenced by it.

Nationalism is a healthy and desirable state in a people ; when suppressed, it reacts strongly, but when allied to too much power, it may become aggressive and chauvinistic. Modern nationalism has been a reaction against foreign imperialisms and racialisms.

Racialism still exists in varying degress in many countries but it is generally condemned. Only in the Union of South Africa is it the accepted philosophy of the State. It is clear that this is a terrible source of conflict. To leave it to be decided by methods of violence is a counsel of despair. It may be that world opinion against racialism will become so strong that no country or group will be able to advocate it or practise it.

Imperialism or colonialism, in whatever form is a discredited creed and is everywhere on the defensive. A world policy must therefore be to bring about the end of racialism and imperialism and leave countries to work out their own destinies. This might lead to disorder and chaos in some countries, but that will be limited and not affect larger areas and will probably right itself after a while. What is wrong and leads to dangerous consequences today is the attempt of one country to impose its will on another.

(To be continued)

G. R. JOSYER
82

The 3rd May last saw the completion of 82 years of our life, and the commencement of the 83rd. We tender thanks to God for the long life, and express no desire with regard to the future.

The following letter from a valued kinsman and friend is a kindly survey of our life and work, for which we tender thanks :

To
Sri G. R. Josyer, M.A., F.R.E.S.,
Mysore.

Bangalore,
Dated 29th April 1973

My Dear Sir,

Please accept my heart-felt congratulations on your recent publication of Maharshi Bharadwaja's "Vymanika Shastra" your long cherished objective. Though you had published in your valued weekly "Rationalist" the importance of the work and the assistance required from the Govt. and the public for its early publication, owing to the apathy of the State and the Central Governments no action was taken by them. Undaunted by these disappointments and inspite of family losses you have sustained and your advanced age, your perseverance and courage are worthy of emulation. Now that the Indian Aeronautical science is published with Sanskrit text with English translation, I am sure that Governments both Indian and Foreign will take active interest in studying the science and put it to practical use. I hope that our Prime Minister will create a separate cell in the Defence ministry for Research and construct our own model planes on the basis of the formulae enunciated in the work. Any amount of money spent on it is worthwhile. While billions of dollars are spent on space research by Americans and Russians it is no wonder they take the credit of experimenting in the practicability of the Indian science as soon as the book is published, even before the Indian Govt. realises its importance.

You have put the Indians under a deep debt of obligation by unearthing valuable gems of by publishing works like "Hindu Civilazation" "Hindu Wisdom", Maharaja Bhojaraja's "Sringara Prakasha", and now "Vymanika Shastra" of Maharshi Bharadwaja showing to the world how the Indian was far advanced in every branch of knowledge but obscured due to the onslaught of wars with Mohamedans and British who were out to destroy our institutions. Your services to the Indian community are worthy of decorating you as "Bharata Ratna".

With kind regards,
Yours sincerely,
M. A. Parthasarathy, M.A.,

"Air Pageant"
Woodley, Reading
England.

10 April 1973

The Librarian,
International Academy of Sanskrit Studies,
Mysore, India.

Dear Sir,

In support of the above named project, I am looking for the English translation your academy made some years ago of the Sanskrit text of the Maharishi Bharadwaja (or Bharadaja, or Bharadvaya ?) and entitled "Aeronautics — A Manuscript from the Prehistoric Past".

Reference to this work has been made by three authors :

Peter Kolosimo "Not of this World" Chapter 3, pp. 43–44

Erich von Daniken "Return to the Stars" Chapter 10, p. 138

W. Raymond Drake "Spacemen in the Ancient East" Chapter 5, p. 64

Enquiries at the India Office Library in London and at the British Museum Library have failed to produce a copy. Do you happen to know where in England a copy may be seen, please ?

If not, can I purchase a photostat copy of the translation from you ?

Reference has also been made by James Churchward in his book "The Childrey of Mu" p. 188, to a drawing and instructions for the construction of a Vimana flying machine, its machinery, power, etc. Is he here referring to the "Samaranganasutradhara" ? I have yet to find an English translation of this epic to verify. And does the drawing he refers to actually exist ?

Your co-operation in the production of "Air Pageant" and permisson to quote extracts from the translations would be much appreciated.

Yours Sincerely,
Peter W. Moss

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ಆರ್ಯವಿಜ್ಞಾನ ಸಂಪತ್ತಿನಲ್ಲಿ "ಚಾತುರ್ವರ್ಣ" ವಿಜ್ಞಾನ ಸಂಪತ್ತು ಬಹಳ ಅಮೂಲ್ಯವಾದುದು. "ಚಾತುರ್ವರ್ಣ" ವಿಜ್ಞಾನ ಸಾಹಿತ್ಯವು ಅಗಾಧವಾಗಿದೆ. ಇಲ್ಲಿ ಕೆಲವಂಶಗಳನ್ನು ಮಾತ್ರ ಕೊಡಲಾಗಿದೆ.

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"ಅಗ್ನಿದೇವತಾ "ಕ್ಷತ್ರಿಯಜಾತಿ"...ದೀರ್ಘಸ್ವರಿತ ಕಂಪಸಹಿತ 'ಆ'ಕಾರ ॥"

"ನಾದಧ್ವನಿಜನಿತ...ತ್ರ್ಯಣುಮಾತ್ರಿಕ ವಾಯುದೇವತಾಕ "ವೈಶ್ಯಜಾತಿ" ಪೂರ್ವಪರ ಸ್ವರಾಂಗ 'ಯ'ಕಾರದ್ವಿತ್ವ"

"ಸ್ತ್ರೀಪುಂನಪುಂಸಕಂವಜ್ರಂ....। ಶ್ವೇತಾದಿ ವರ್ಣಭೇದೆ ತದೇಕೈಕಂ ಚತುರ್ವಿಧಂ ॥ "ಬ್ರಹ್ಮಕ್ಷತ್ರಿಯವಿಟ್ ಶೂದ್ರಂ" ಸ್ವಸ್ವವರ್ಣ ಫಲಪ್ರದಂ" ॥

"ಮಿಾನಾಲಿ ಕರ್ಕಟಾ"ವಿಪ್ರಾಃ" "ನೃಪಾಃ" ಸಿಂಹಾಜ ಧನ್ವಿನಃ ॥ ಕನ್ಯಾನಕ್ರವೃಷಾ"ವೈಶ್ಯಾಃ" "ಶೂದ್ರಾ" ಯುಗ್ಮತುಲಾ ಘಟಾಃ" ॥

"ಸೂರ್ಯ"ಕ್ಷತ್ರಿಯ" ಚಂದ್ರ"ವೈಶ್ಯ", ಕುಜ"ಕ್ಷತ್ರಿಯ", ಬೃಹಸ್ಪತಿ ಶುಕ್ರ "ಬ್ರಾಹ್ಮಣ" "

ಅಂದರೆ 'ಆ' ಅಕ್ಷರವು "ಬ್ರಾಹ್ಮಣಜಾತಿ", 'ಆ' ಎಂಬುದು "ಕ್ಷತ್ರಿಯಜಾತಿ" ಮತ್ತು 'ಯ' ಎಂಬುದು "ವೈಶ್ಯ" ಜಾತಿ ಎಂದೂ ವಜ್ರಗಳಲ್ಲಿ "ಬ್ರಾಹ್ಮಣ, ಕ್ಷತ್ರಿಯ, ವೈಶ್ಯ ಮತ್ತು ಶೂದ್ರ" ಎಂಬ ನಾಲ್ಕು ಜಾತಿಗಳಿವೆ ಎಂದೂ, ನಕ್ಷತ್ರರಾಶಿಗಳಲ್ಲಿ ಮಿನ, ವೃಶ್ಚಿಕ, ಕರ್ಕಾಟಕ ರಾಶಿ ನಕ್ಷತ್ರಗಳು, "ಬ್ರಾಹ್ಮಣಜಾತಿ" ; ಸಿಂಹ, ಮೇಷ ಮತ್ತು ಧನುರ್ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ಕ್ಷತ್ರಿಯಜಾತಿ" ; ಕನ್ಯಾ, ಮಕರ ವೃಷಭ ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ವೈಶ್ಯಜಾತಿ" ಮತ್ತು ಮಿಥುನ, ತುಲಾ ಮತ್ತು ಕುಂಭ ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ಶೂದ್ರಜಾತಿ" ನಕ್ಷತ್ರಗಳೆಂದೂ ವರ್ಗೀಕರಣ ಮಾಡಲಾಗಿದೆ. ಬೃಹಸ್ಪತಿ, ಶುಕ್ರಗ್ರಹಗಳು "ಬ್ರಾಹ್ಮಣಜಾತಿ" ಸೂರ್ಯಗ್ರಹ "ಕ್ಷತ್ರಿಯಜಾತಿ", ಚಂದ್ರಗ್ರಹ "ವೈಶ್ಯಜಾತಿ" ಇತ್ಯಾದಿಯಾಗಿ ನಿರ್ಣಯಿಸಲಾಗಿದೆ. ಅಂದರೆ ವಿಶ್ವದ ಸಮಸ್ತ ವಸ್ತುಗಳೆಲ್ಲವೂ "ಬ್ರಾಹ್ಮಣ" "ಕ್ಷತ್ರಿಯ" "ವೈಶ್ಯ" ಮತ್ತು "ಶೂದ್ರ" ಜಾತಿಯ ವಸ್ತುಗಳ್ಳ ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಗಳನ್ನು ಹೊಂದುತ್ತಿವೆ. ಈ ಜಾತಿಗಳಾದರೂ ಸೃಷ್ಟಿಸಿದ್ಧವಾದವು. ಇದನ್ನು ಯಾವ ಮನುಜನೂ ತನಗೆ ತೋಚಿದಂತೆ ಮಾಡಿದ್ದಲ್ಲಾ, ಮಾಡಲು ಸಾಧ್ಯವೂ ಇಲ್ಲಾ. ಇದು ಸೃಷ್ಟಿಮೂಲ ತತ್ವಪೂರ್ವದ "ಸ್ಪಂದನತರಂಗ" ತತ್ವಾನುಸಾರ ಸಿದ್ಧವಾಗತಕ್ಕದ್ದಾಗಿದೆ ಎಂಬುದು ಅಕ್ಷರಮಾಲೆಯ ಅಕ್ಷರಗಳ "ಚಾತುರ್ವರ್ಣ" ವರ್ಗೀಕರಣದಿಂದ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಪದಾರ್ಥದ ಪಂಚಭೂತಗಳಲ್ಲಿ, ಈ ಸ್ಪಂದನ ತರಂಗಗಳು ಒಂದು ವಿಶಿಷ್ಟ ರೀತಿಯಲ್ಲಿ, ಒಂದು ನಿರ್ದಿಷ್ಟ ಪ್ರಮಾಣದಲ್ಲಿ ಇದ್ದರೆ, ಅವುಗಳು ಮೇಲಿನ ವರ್ಗೀಕರಣಕ್ಕೆ, ಅಂಗೀಕಾರಾರ್ಹ ವಾಗುತ್ತವೆ. ಆ ಅಂಶದ ಮಟ್ಟಕ್ಕೆ ಬಾರದವು, ಈ ವರ್ಗೀಕರಣಾರ್ಹವಾಗುವುದಿಲ್ಲಾ. ಆ ರೀತಿಯ ಪದಾರ್ಥಗಳೂ ಸೃಷ್ಟಿಸಲಾಗಿವೆ. ಈ ತತ್ವಪಾರಂಗತರು ಇದನ್ನರಿತು "ಚಾತುರ್ವರ್ಣ" ವರ್ಗೀಕರಣವನ್ನು ಸಮಗ್ರ ವಿಶ್ವದಲ್ಲಿ ಮಾಡಿದ್ದಾರೆ. ಅದನ್ನು ಅರಿಯುವ ಸಾಹಿತ್ಯವನ್ನು ಸಿದ್ಧಮಾಡಿಕೊಟ್ಟಿದ್ದಾರೆ. ಇದು ಪೂರ್ಣವಿಜ್ಞಾನ ಬದ್ಧ ವರ್ಗೀಕರಣವು. ಇದನ್ನು ಸರಿಯಾಗಿ ಅರ್ಥಮಾಡಿಕ್ಕೊಂಡು, ಈ ಜ್ಞಾನದ ಸದುಪಯೋಗಮಾಡಿ ಉತ್ಕೃಷ್ಟ ಪದಾರ್ಥಗಳನ್ನು ಹೊಂದುವುದು, ರಕ್ಷಿಸಿಕೊಳ್ಳುವುದು, ಜನಾಂಗದ ಕ್ಷೇಮ ಮತ್ತು ಉನ್ನತಿಗಾಗಿ. ನಮ್ಮ ಅಜ್ಞತೆಯಿಂದ ಈ ವಿಜ್ಞಾನವನ್ನು ಅಲಕ್ಷಿಸಿದರೆ ಅದು ನಮ್ಮ ಪೂರ್ವಜರ ತಪ್ಪಾಗುವುದಿಲ್ಲಾ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ವ್ಯಕ್ತಿಗಳಿಗಿಂತಾ ತತ್ವಗಳಿಗೆ ಬೆಲೆ ಹೆಚ್ಚು ಎಂದು ತಿಳಿಸುವುದು ಅಗತ್ಯ.

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"YANTRASARWASWAM"

by Sri B. Suryanarayana Rao, B.A., M.R.A.S.,
& A. Subbaraya Sastry

(Continued from previous issue)

This is a work on the construction and manipulation of the machines or yantras, composed by Maharshi Bharadwaja, and will be found to be highly useful and practical when properly understood and analysed. In this article we shall explain the Vimanas (machines floating in the air) described in the 54th Adhikarana of the above work. In the Akasa Tantra composed by the above Maharshi, it has been clearly stated as to the Paridhis or divisions of the sky, how far man can soar, where he will be blown down by heavy currents of irresistible air, where he will be burnt by the scorching rays of the sun, where he will feel comfortable, and how far he can proceed by the help of the machinery which man brings into existence by his intelligence and inventive genius. We shall now state something about the Vimanas or machines (air-ships, balloons, etc.) by the help of which man can ascend into the higher regions and float there in any direction he pleases with great velocity. It may be a great wonder and surprise to all our readers, when they are told that the ancients had such, Vimanas, that they were frequently making use of these machines, and that they can be now constructed and used in the aerial regions, provided we understand the original Sutras properly, and put our threoretical knowledge into every day practice. Vimanam is a Sanskrit word derived from roots which convey the idea that it is the best machine for which there is no equal, or a machine which stands far above all other machines in usefulness. Vi means in Sanskrit a bird, and Mana means being or measurement. That machine which moves like birds in the air is called a Vimana. This also conveys the meaning that there were many Devatas travelling in these machines and hence they were called Vimanas. The root meaning also refers to the great speed with which these machines or Vimanas were travelling in the aerial regions. There are now five Continents generally known to the people, and they are Asia, Europe, Africa, America and Australia. Asia and Africa excepted, the inhabitants of the other Continents have invented many machines such as Railway, Telegraph, Telephone, Gramophone, &c., and have been turning these inventions to the greatest advantage possible and conferring great boons upon the people. The present inhabitants of this Karma Bhoomi (India) have not been possessing such admirable qualities as stability, patience, diligence coupled with devotion and unanimity needed to carry out any great work, and consequently, have not been able to show to their credit a single invention which they could usher before the public and by which they could make any money or profit. There are many rich and influential men in this land but most of them are idling away their time without turning their intelligence and money to any useful purpose and they live like the thorns in a bush unapproached by others and inflicting pain when anybody boldly approaches them. There are a large number of English educated men with high degrees of proficiency attached to their names, but most of them hanker after service or are thoroughly engaged in bettering their own interests, and these never bother their heads with any inventions or discoveries. On the other hand they cry down the Vedas and the Sastras, and as many of them do not understand these properly, they not only neglect them but range themselves with such people who are against their acceptance and begin to write all sorts of nonsence about the Vedas and Sastras as if they are little stories for the benefit of children or antiquated writings which could serve no earthly purpose!

It may be asked as to what we could do in such matters which have not been properly understood by the educated classes and which are explained in the mysterious language of the Vedas and the Sastras. We are without funds for any great enterprise, but as we have obtained the gracious permission of our Guru for giving out, and publishing such useful knowledge for the benefit of the world, we shall explain in the course of our journal all such useful items by a perusal of which people may be highly benefited and may see that among their ancients they possessed greater knowledge and that they can revive and improve that knowledge by devotion, union and inquiry into their past sources of information. We earnestly request our readers, therefore, to kindly peruse our articles carefully and reap such benefits as could be obtained by such knowledge. We shall now turn to the Vimanas.

There are three kinds of Vimanas named in that chapter.

The first Vimanas are called Mantrika Vimanas.

The second set of Vimanas are called Tantrika Vimanas.

The third kind of Vimanas are called the Kritakam.

The first set of Vimanas are the results of Mantra Siddhi, or the possession and development of mental (psychic power), power by following the principles of conduct laid down in the Vedas. These were mostly used by the Devatas or higher beings.

The Tantrika Vimanas are those which are constructed after the manner detailed in the 64 Tantra Sastras which Iswara described for the benefit of his spouse Parvati.

These are generally used by the Siddhas.

Kritaka Vimanas—are those which are constructed by the genius of man.

With reference to the number of the first set of Vimanas they cannot be given any figure by which it can be fixed. Mantra Sakti can create any number of Vimanas but in the work above named one thousand have been mentioned as Mantrika Vimanas, Tantrika Vimanas are 316 in number, and Kritaka Vimanas are 40 explained in the above work.

We shall now, in these pages, give the details of Kritaka Vimanas, and our readers will be very much pleased and benefited when they read about them. The construction of such Vimanas is not an idle dream, and may be realised with the necessary intelligence, application and capital by persons of inherited intelligence."

(To be continued) "Bhouthika Kalanidhi'

To
Sri G. R. Josyer, M.A., F.R.E.S.,
Mysore.

N. S. Subramanya Sastry
Arya Vigyana Samshodhanalaya,
Mysore.
15-5-73, Mysore

Dear Sir,

Please accept my hearty congratulations on your happy 83rd birthday. May Lord bestow on you long life, happiness, activity and environment to serve the Indian community with greater zeal.

Sriman M. A. Parthasarathy's observation in his letter Dated 29th April 1973 addressed to you, "Your services to the Indian Community are worthy of decorating you as "Bharata Ratna" is quite true and timely. I wish the Government of India will realise this early and do the needful. In addition I wish the central "Sanskrit Academy" will realise your great services to Sanskrit and honour you, which is long due.

With deep regards,
Yours Sincerely,
N. S. Subramanya Sastry

ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯೋಭಯವೇದಾಂತಪ್ರವರ್ತಕ

Alwar Thirumaliengar Swamy

The Mandayam Community has lost its brightest jewel in the death of Srimad-Vedamarga Pratishthapanacharya, Ubhaya Vedantha Pravartaka, Alwar Thirumaliengar Swamy of Melkote on the 17th instant. Born in a family of Gurus, he was like an answer to a parent's prayer, as Rama was to Emperor Dasharatha's. He was like the modern embodiment of the most handsome of the Alwars, commemorated in the felicitous description,

ಮಯಿಪ್ರವಿಶತಿ ಶ್ರೀಮನ್ಮಂದಿರಂ ರಂಗಶಾಯಿನಃ ।
ಪಶ್ಯಃ ಪದಾಂಬುಜಂದ್ವಷ್ಟು ಮಾಯಾಂತಮವಿದೂರತಃ ॥
ಸುಧಾನಿಧಿಮಿವಸ್ವೈರ ಸ್ವೀಕೃತೋದಗ್ರ ವಿಗ್ರಹಂ ।
ಪ್ರಸನ್ನಾರ್ಕಪ್ರತೀಕಾಶ ಪ್ರಕಾಶಪರಿವೇಷ್ಟಿತಂ ॥
ಪಾರ್ಶ್ವತಃ ಪಾಣಿಪದ್ಮಾಭ್ಯಾಂ ಪರಿಗೃಹ್ಯಭವತ್ಪ್ರಿಯೌ ।
ವಿನ್ಯಸ್ಯಂತಂ ಶನೈರಂಘ್ರೀ ಮೃದುಲೌಮೇದಿನೀತಲೆ ॥
ಅಮ್ಲಾನ ಕೋಮಲಾಕಾರ ಮಾತಾಮ್ರವಿಮಲಾಂಬರಂ ।
ಆಪೀನ ವಿಪ್ರಲೋರಸ್ಕ ಮಾಜಾನುಭುಜಭೂಷಣಂ ॥
ಮೃಣಾಳತಂತು ಸಂತಾನ ಸಂಸ್ಥಾನಧವಳತ್ವಿಷಾ ।
ಶೋಭಿತಂ ಯಜ್ಞಸೂತ್ರೇಣ ನಾಭಿಬಿಂಬಸನಾಭಿನಾ ॥
ಅಂಭೋಜ ಬೀಜ ಮಾಲಾಭಿರಭಿಜಾತ ಭುಜಾಂತರಂ ।
ಊರ್ಧ್ವಪುಂಡ್ರೈರುಪಶ್ಲಿಷ್ಟ ಮುಚಿತಸ್ಥಾನ ಲಕ್ಷಣೈಃ ॥
ಕಾಶ್ಮೀರ ಕೇಸರಸ್ತೋಮ ಕಡಾರಸ್ನಿಗ್ಧ ರೋಚಿಷಾ ।
ಕೌಶೇಯೇನ ಸಮಿಂಧಾನಂ ಸ್ಕಂಧಮೂಲಾವಲಂಬಿನಾ ॥
ಮಂತ್ರರತ್ನಾನುಸಂಧಾನ ಸಂತತಸ್ಪುರಿತಾಧರಂ ।
ತದರ್ಥತತ್ವ ನಿಧ್ಯಾನ ಸನ್ನದ್ಧಪುಲಕೋದ್ಗಮಂ ॥
ಸ್ಮಯಮಾನ ಮುಖಾಂಭೋಜಂ ದಯಮಾನದೃಗಂಚಲಂ ।
ಮಯಿಪ್ರಸಾದಪ್ರವಣಂ ಮಧುರೋದಾರ ಭಾಷಣಂ ॥
ಆತ್ಮಲಾಭಾತ್ಪರಂ ಕಿಂಚಿದನ್ಯನ್ನಾಸ್ತೀತಿ ನಿಶ್ಚಯಾತ್ ।
ಅಂಗೀಕರ್ತುಮಿವ ಪ್ರಾಪ್ತಮಕಿಂಚನ ಮಿಮಂಜನಂ ॥

"As I entered the temple of Sri Ranganatha, I saw approaching, a figure looking as though made out of nectar, enveloped with a luminous dazzle like that of the morning sun, placing his hands for support on the shoulders of two favoured disciples, on either side, his slow moving feet softly treading the ground, figure shining like a flower in bloom, wearing apparel of spotless cleanliness, full and broad chested, with long shapely arms, adorned with sacred thread looking as though made out of the white tendrils of the lotus, with necklaces of lotus beads hanging from his handsome neck, with caste-marks adorning the face and other

prescribed parts of the body, a silken upper cloth shining like a mass of Kashmir saffron draped down from above the shoulders, the lips moving in silent utterance of the holy Mantra, and the meaning of the Mantra suffusing the body with an etherial glow, a placid smile on the lotus of his face, and kindness flowing from the glances of his eyes, such a sublime person, nearing me, spoke winsomely to me, as though to prove that saving a Soul was the greatest thing on earth !"

That description of Saint Varavara Muni, would come to mind during his life-time, when one thought of Sri Alwar Thirumaliengar Swamy.

The radiant appearance of his figure, the benign dignity of his luminous countenance, his calm presence, and ineffable courtesy, the religious atmosphere which encircled him like an aura, made him a superior being, and cynosure of all eyes in any orthodox assemblage. He could have served as an artist's model of a spiritual human being. He looked, as Christ might have looked in his life-time, or St. Francis of Assissi, or Cardinal Newman, or the Pope of Rome. His presence gave lustre to any religious or festival gathering. In these days of ghastly and bizarre hippy impersonations, his luminous orthodox countenance was refreshing to the eyes, and served as an inspiration to the onlooker !

He was hereditary Guru to a large circle of the Mandayam Community as well as others, who felt proud to be his disciples, and deemed that the Sacrament received from him would bring salvation to their souls. One is tempted to ask what God means by taking away a life so useful, so beneficent, and so inspiring, so suddenly, while it could have carried on His own good work for another 10 or 15 years. And He says that He "will take birth whenever evil is on the ascendant" ! Does He think that evil is not on the ascendant now, that He takes away the lives of His standard-bearers ?

He was brother-in-law to us, and for 40 years we entertained respect, affection, and esteem for each other. His meaningless, unthinkable, and unreasonable death is a reeling blow to us, as it is to his forlorn wife, sons, and daughters. Dazed as we are, we can say nothing to console them. Does God temper the wind for the shorn lamb ? We are not Milton to "explain the ways of God to men !"

God seems to be like our Governments. He knows what is happening to us, and "He is watching" ! Dear God, do go on watching ! It is little comfort to us to know that You are watching, and we don't wish to ask You, with what feelings You are watching !

G. R. Josyer, Editor.

ಚಾತುರ್ವರ್ಣ ವಿಜ್ಞಾನ

ಆರ್ಯವಿಜ್ಞಾನ ಸಂಪತ್ತಿನಲ್ಲಿ "ಚಾತುರ್ವರ್ಣ" ವಿಜ್ಞಾನ ಸಂಪತ್ತು ಬಹಳ ಅಮೂಲ್ಯವಾದುದು. "ಚಾತುರ್ವರ್ಣ" ವಿಜ್ಞಾನ ಸಾಹಿತ್ಯವು ಅಗಾಧವಾಗಿದೆ. ಇಲ್ಲಿ ಕೆಲವಂಶಗಳನ್ನು ಮಾತ್ರ ಕೊಡಲಾಗಿದೆ.

"ನಾದಧ್ವನಿ ಜನಿತ ನಾತಿವ್ಯಸ್ತಹನುಸ್ಥಾನತಾದೃಶೋಷ್ಮಕರಣ ಅಭ್ಯಂತರ ಸಂಜ್ಞಿಕ ವಿವೃತ ಪ್ರಯತ್ನ ಬಾಹ್ಯಸಂಜ್ಞಿಕ ಸಂವಾರ್ಯ ನಾದ-ಅಲ್ಪಪ್ರಾಣ ಪ್ರಯತ್ನ ಅಗ್ನಿದೇವತಾಕ "ಬ್ರಾಹ್ಮಣ ಜಾತಿ" ರಾಜಸಗುಣ ಸಹಿತ ಅನಾಮಿಕಾಂಗುಲ್ಯನ್ಯರೇಖಾವಿನ್ಯಾಸಯೋಗ-ಅಧ್ಯೇತೃ ದೇಹದೈರ್ಘ್ಯ ಹ್ರಸ್ವತ್ವ ಧ್ವನಿಕಾರಿನ್ಯ-ಮಾರ್ದವ-ಮಹತ್ವ-ಸಮಾಹಾರಕರ, ಷಡ್ಜ ಮಧ್ಯಮ ಪಂಚಮ ಸ್ವರತ್ರಯ ಹೇತುಭೂತ ಕರ್ಣಮೂಲಸ್ಥಾನೋದ್ಭವ ಧೃಡತರ ಪ್ರಯತ್ನ ನಿತ್ಯಸ್ವರಿತ ಧರ್ಮವಿಶಿಷ್ಟ ಆದ್ಯಂಶಪಾದೋನ ದ್ವಿಮಾತ್ರಾಕಾಲಃ "

"ಅಗ್ನಿದೇವತಾ "ಕ್ಷತ್ರಿಯಜಾತಿ"...ದೀರ್ಘಸ್ವರಿತ ಕಂಪಸಹಿತ 'ಆ'ಕಾರ ॥"

"ನಾದಧ್ವನಿಜನಿತ...ತ್ರ್ಯಣುಮಾತ್ರಿಕ ವಾಯುದೇವತಾಕ "ವೈಶ್ಯಜಾತಿ" ಪೂರ್ವಪರ ಸ್ವರಾಂಗ 'ಯ'ಕಾರದ್ವಿತ್ವ"

"ಸ್ತ್ರೀಪುಂನಪುಂಸಕಂವಜ್ರಂ....। ಶ್ವೇತಾದಿ ವರ್ಣಭೇದೆ ತದೇಕೈಕಂ ಚತುರ್ವಿಧಂ ॥ "ಬ್ರಹ್ಮಕ್ಷತ್ರಿಯವಿಟ್ ಶೂದ್ರಂ" ಸ್ವಸ್ವವರ್ಣ ಫಲಪ್ರದಂ" ॥

"ಮಿನಾಲಿ ಕರ್ಕಟಾ"ವಿಪ್ರಾಃ" "ನೃಪಾಃ" ಸಿಂಹಾಜ ಧನ್ವಿನಃ ॥ ಕನ್ಯಾನಕ್ರವೃಷಾ"ವೈಶ್ಯಾಃ" "ಶೂದ್ರಾ" ಯುಗ್ಮತುಲಾ ಘಟಾಃ" ॥

"ಸೂರ್ಯ"ಕ್ಷತ್ರಿಯ" ಚಂದ್ರ"ವೈಶ್ಯ", ಕುಜ"ಕ್ಷತ್ರಿಯ", ಬೃಹಸ್ಪತಿ ಶುಕ್ರ "ಬ್ರಾಹ್ಮಣ" "

ಅಂದರೆ 'ಅ' ಅಕ್ಷರವು "ಬ್ರಾಹ್ಮಣಜಾತಿ", 'ಆ' ಎಂಬುದು "ಕ್ಷತ್ರಿಯಜಾತಿ" ಮತ್ತು 'ಯ' ಎಂಬುದು "ವೈಶ್ಯ" ಜಾತಿ ಎಂದೂ, ವಜ್ರಗಳಲ್ಲಿ "ಬ್ರಾಹ್ಮಣ, ಕ್ಷತ್ರಿಯ, ವೈಶ್ಯ ಮತ್ತು ಶೂದ್ರ" ಎಂಬ ನಾಲ್ಕು ಜಾತಿಗಳಿವೆ ಎಂದೂ, ನಕ್ಷತ್ರರಾಶಿಗಳಲ್ಲಿ ಮಿನ, ವೃಶ್ಚಿಕ, ಕರ್ಕಾಟಕ ರಾಶಿ ನಕ್ಷತ್ರಗಳು, "ಬ್ರಾಹ್ಮಣಜಾತಿ" ; ಸಿಂಹ, ಮೇಷ ಮತ್ತು ಧನುರ್ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ಕ್ಷತ್ರಿಯಜಾತಿ" ; ಕನ್ಯಾ, ಮಕರ ವೃಷಭ ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ವೈಶ್ಯಜಾತಿ" ಮತ್ತು ಮಿಥುನ, ತುಲಾ ಮತ್ತು ಕುಂಭ ರಾಶಿ ನಕ್ಷತ್ರಗಳು "ಶೂದ್ರಜಾತಿ" ನಕ್ಷತ್ರಗಳೆಂದೂ ವರ್ಗೀಕರಣ ಮಾಡಲಾಗಿದೆ. ಬೃಹಸ್ಪತಿ, ಶುಕ್ರಗ್ರಹಗಳು "ಬ್ರಾಹ್ಮಣಜಾತಿ" ಸೂರ್ಯಗ್ರಹ "ಕ್ಷತ್ರಿಯಜಾತಿ", ಚಂದ್ರಗ್ರಹ "ವೈಶ್ಯಜಾತಿ" ಇತ್ಯಾದಿಯಾಗಿ ನಿರ್ಣಯಿಸಲಾಗಿದೆ. ಅಂದರೆ ವಿಶ್ವದ ಸಮಸ್ತ ವಸ್ತುಗಳೆಲ್ಲವೂ "ಬ್ರಾಹ್ಮಣ" "ಕ್ಷತ್ರಿಯ" "ವೈಶ್ಯ" ಮತ್ತು "ಶೂದ್ರ" ಜಾತಿಯ ವಸ್ತುಗಳು ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಗಳನ್ನು ಹೊಂದುತ್ತಿವೆ. ಈ ಜಾತಿಗಳಾದರೂ ಸೃಷ್ಟಿಸಿದ್ದವಾದವು. ಇದನ್ನು ಯಾವ ಮನುಜನೂ ತನಗೆ ತೋಚಿದಂತೆ ಮಾಡಿದ್ದಲ್ಲಾ, ಮಾಡಲು ಸಾಧ್ಯವೂ ಇಲ್ಲಾ. ಇದು ಸೃಷ್ಟಿಮೂಲ ತತ್ವವಾದ "ಸ್ಪಂದನತರಂಗ" ತತ್ವಾನುಸಾರ ಸಿದ್ಧವಾಗತಕ್ಕದ್ದಾಗಿದೆ ಎಂಬುದು ಅಕ್ಷರಮಾಲೆಯ ಅಕ್ಷರಗಳ "ಚಾತುರ್ವರ್ಣ" ವರ್ಗೀಕರಣದಿಂದ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಪದಾರ್ಥದ ಪಂಚಭೂತಗಳಲ್ಲಿ, ಈ ಸ್ಪಂದನ ತರಂಗಗಳು ಒಂದು ವಿಶಿಷ್ಟ ರೀತಿಯಲ್ಲಿ, ಒಂದು ನಿರ್ದಿಷ್ಟ ಪ್ರಮಾಣದಲ್ಲಿ ಇದ್ದರೆ, ಅವುಗಳು ಮೇಲಿನ ವರ್ಗೀಕರಣಕ್ಕೆ ಅಂಗೀಕಾರಾರ್ಹ ವಾಗುತ್ತವೆ. ಆ ಅಂಶದ ಮಟ್ಟಕ್ಕೆ ಬಾರದವು, ಈ ವರ್ಗೀಕರಣಾರ್ಹವಾಗುವುದಿಲ್ಲಾ. ಆ ರೀತಿಯ ಪದಾರ್ಥಗಳೂ ಸೃಷ್ಟಿಸಲಾಗಿವೆ. ಈ ತತ್ವಪಾರಂಗತರು ಇದನ್ನರಿತು "ಚಾತುರ್ವರ್ಣ" ವರ್ಗೀಕರಣವನ್ನು ಸಮಗ್ರ ವಿಶ್ವದಲ್ಲಿ ಮಾಡಿದ್ದಾರೆ. ಅದನ್ನು ಆರಿಯುವ ಸಾಹಿತ್ಯವನ್ನು ಸಿದ್ಧಮಾಡಿಕೊಟ್ಟಿದ್ದಾರೆ. ಇದು ಪೂರ್ಣವಿಜ್ಞಾನ ಬದ್ಧ ವರ್ಗೀಕರಣವು. ಇದನ್ನು ಸರಿಯಾಗಿ ಅರ್ಥಮಾಡಿಕ್ಕೊಂಡು, ಈ ಜ್ಞಾನದ ಸದುಪಯೋಗಮಾಡಿ ಉತ್ಕೃಷ್ಟ ಪದಾರ್ಥಗಳನ್ನು ಹೊಂದುವುದು, ರಕ್ಷಿಸಿಕೊಳ್ಳುವುದು, ಜನಾಂಗದ ಕ್ಷೇಮ ಮತ್ತು ಉನ್ನತಿಗಾಗಿ. ನಮ್ಮ ಅಜ್ಞತೆಯಿಂದ ಈ ವಿಜ್ಞಾನವನ್ನು ಅಲಕ್ಷಿಸಿದರೆ ಅದು ನಮ್ಮ ಪೂರ್ವಜರ ತಪ್ಪಾಗುವುದಿಲ್ಲ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ವ್ಯಕ್ತಿಗಳಿಗಿಂತ ತತ್ವಗಳಿಗೆ ಬೆಲೆ ಹೆಚ್ಚು ಎಂದು ತಿಳಿಸುವುದು ಅಗತ್ಯ.

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NEHRU ON INDIA

Military alliances and the cold war, whatever their justification in the past, lead today to insecurity and fear of war. Instead of undeveloped countries being helped to grow and raise their standards, military considerations come into play and often political regimes which are reactionary and disliked by the people are bolstered up, thus adding further to insecurity.

In India we have attempted to follow the policy of Panchsheel in international affairs though I cannot say that we have always been successful in doing so. Foreign policies depend ultimately on internal conditions and developments. Internal progress therefore, becomes essential if we are to play any effective part in world affairs. It is even more essential for our own well-being.

There are two basic facts which we have to keep in mind. One, the tremendous growth o f productive capacity in some nations and consequently wealth and power, as a result of the growth of science and technology. The other is the great disparity between these wealthy and powerful nations and the under-developed nations. If normal economic and other forces are allowed full play, they will make the rich nations richer and more powerful while the others will be struggling painfully to meet their basic needs. Unto those that have, more shall be given. Even within a country, the more developed areas tend to advance more than the other areas. Power and wealth are sources of rivalry and conflict; poverty and misery also lead to upsets and conflict. Both result in fear and insecurity. Too much concentration of wealth and power does not bring security and prevents a proper understanding of the forces at play in the world. These disparities, whether between nations or within a nation, therefore, should be lessened. It is not possible to solve the problems of the nuclear age with the conventional approaches of yesterday. In International affairs, we see the lack of wisdom in carrying on a cold war, when it is evident that this increases dangers to humanity and cannot possibly lead to a solution. Fear will prevent any kind of unilateral step, but reason should bring about bilateral arrangements which are to the advantage of every country.

This same arguments applies to economic theories and approaches, and there is little understanding of the dangers inherent in a world largely consisting of mass poverty with a relatively few affluent countries favourably circumstanced. If it is urgently necessary for the under-developed countries to raise their standards, it is equally necessary, from their own point of view, for the richer countries to speed up this process. In the early days of capitalism, and indeed to a large extent even now, the greatest stress was laid on production. That was necessary then. But it became increasingly evident that production by itself does not solve our problems or lead to happiness and contentment. Thus the problem o f equitable distribution and the right use of what is produced becomes important. In the final analysis, what is required is the wisdom of how to live and make the most of life for oneself and for the community. Economic policy can no longer be considered as some interpretation of Nature's laws apart from human considerations or moral issues.

I have referred to these larger issues repeatedly because we cannot get away from them and they influence even our domestic problems. We are so tied up with inherited ideas that it becomes difficult to consider our problems in their present-day context. To talk of freedom in poverty is almost a contradiction in terms. Worst of all, poverty tends to become self-perpetuating. But the

mere piling up of material riches may lead to an emptiness in the inner life of man. The Socialist approach is certainly an economic one, but it tries to take into consideration these other factors also. There is a danger that Socialism may still miss some of the significant features of life. It is largely for this reason that stress becomes necessary on the individual.

In India our problems today are essentially of economic development and higher standards of living. We have deliberately laid down as our objective a Socialist Pattern of Society, though we have not precisely defined it. I think it is desirable to avoid precise definitions because they tend to become dogmas and slogans which come in the way of clear thinking in a world which is rapidly changing. But too much vagueness also comes in the way of effective action. There have to be, therefore, definite goals. While help and advice should be welcomed, imposition prevents healthy growth and creates conflict. We must accept that none of us has the monopoly of truth and also that what may suit us may not be suitable to others living in different conditions. We must also accept that we have to live in this world with many things that we dislike, and the only influence we should exercise is by our own conduct and policies and by friendly co-operation with others. This means that, broadly speaking, the status quo must be accepted, whether in the political or the economic sphere, as between nations. Problems requiring solution must be dealt with through peaceful methods.

There are conflicts within a nation. In India we have had most distressing spectacles of conflicts based on provincialism or linguism. In the main, however, it is the conflict of class interests that poses problems today, and in such cases vested interests are not easy to displace. Yet we have seen powerful vested interests like those of the old Princes and of the big jagirdars, talukdars and zamindars solved by peaceful methods, even though that meant a well-established system in favour of a privileged few. There is no reason why we should not deal with it through these peaceful methods. They will only succeed, however, if we have proper objective in view clearly understood by the people.

Personally I think that the acquisitive society, which is the base of capitalism, is no longer suited to the present age. It is too complex and crowded and we sit almost on each other's threshold. We have to evolve a higher order involving not so much competition but much greater co-operation. Ultimately this should lead to a World State. This can only take place in an atmosphere of freedom for each national group of develop according to its lights without interfering with others.

It does not mean that there should be no incentives. We have to encourage the spirit of adventure, of invention and of taking risks in order to give an edge and substance to our lives. Private enterprise would still have a large field, but even that should function in a different way and not purely in the acquisitive way. In India we have entered into the phase of industrial revolution at a time when parts of the world are in the jet and nuclear age. We have thus, in effect, to proceed simultaneously with both these revolutionary changes. We have accepted Socialism as our goal not only because it seems to us right and beneficial, but because there is no other way for the solution of our economic problems. We believe in the dignity of the individual and in as large a measure of freedom for him as possible, though in a complex society freedom has to be limited lest it injure others.

(*Continued on page 6*)

Editorial by "The Hindu", Madras:

"AERONAUTICS IN THE VEDIC AGE

Flying machines are a part of the mythology of many a country. The references to hem in the Indian epics, classical Sanskrit and other oriental literature have generally een considered to be the result of speculation slipping into eerie fantasy. There had lways been wild guesses about scientific literature having existed from the time of the Vedas and about scientific abstraction, like the philosophic one, as having helped to xtend the frontiers of human knowledge to the point of absolute modernity (as judged rom the present time). To the sceptic the claim has always appeard too tall, particularly ecause of the absence of the requisite evidence to support it. A scholar from Mysore as recently brought to light what is said to be Maharshi Bharadwaja's "Vymanika-Shastra" (science of aeronautics). At this stretch of time from the dim B.Cs when the work s reported to have been composed, it will certainly be difficult to grasp its scientific jargon particularly when the main text is a collection of "sutras" or aphorisms) but for the gloss of Bodhananda and the English translation by Mr. G. R. Josyer, Honorary Director International Academy of Sanskrit Research, Mysore. The pithy "Sutras" describe the qualifications of pilots, the food suited for space travel, the metals and equipment for the construction of four types of aeroplanes—Sakuna, Sundara, Rukma and Tripura (the last being a tribian which could journey through air, water and land)—and details of wind currents, radiation and other aerial hazards,and of instruments for spotting and destroying enemy planes. Being part of the "Yantrasarvaswa" (Encyclopaedia of machines), the details relating to aeronautic engines, described in this work cannot be fully understood unless the translation of the bigger work is also available. While there can be no place for adulatory bias in any evaluation of a publication of this kind it can hardly be gainsaid that the presumption that the "Sutras" and their explanations are a clever attempt at dressing up some obscure abracadabra as profound knowledge should also be resisted in the interests of objectivity. Given the will, it should not be very difficult to organise the necessary research scrutiny to find out the scientific fessibility of the formulae and technical details of aeroplane construction outlined in this volume. Whether Bharadwaja wrote it or not, or whether its style has the appropriate touch of antiquity, is for research scholars to determine. It belongs, however, to a period when "mantra" and "yantra" were intertwined. This must be mentioned lest the modern researcher should turn away form this study because it treats of propitiatory rites for dealing with the forces of evil."

The Indian Institute of World Culture
Bangalore-4.

23rd May 1973

To Sri A. Ramaswamy
Private Secretary to the Governor of Tamil Nadu
Raj Bhavan
OOTACAMUND. (Nilgiris)

Dear Sri Ramaswamy,

As desired in your letter dated 19th May 1973, I have this day sent per Registered Post "VYMANIKA SASTRA OF MAHARSHI BHARADWAJA" for perusal by His Excellency Sri K. K. Shah.

The address of the publishers is furnished below :

Sri G. R. Josyer, M.A., F.R.E.S.,
Director
International Acndemy of Sanskrit
Chamaraja Mohalla
MYSORE-4. 570004

With best regards,

Yours Sincerely,
M. V. Venkataramaiah
Secretary.

Copy to Sri G. R. Josyer for kind information.

International Academy of Sanskrit Research,
Mysore, India.

Oxford Union Society
Oxford, U. K.

Dear Sir, 21-5-73

I am a graduate of Exeter College, Oxford, in Modern History, and am currently privately researching for a book on evidence of an advanced technology in the past, (Bronze Age earlier periods). My attention was drawn to a farcinating ancient Sanskrit Text translated under your aegis with the title "Aeronautics." I would be most grateful if you would diract me to any other translated Sanskrit texts which contain or imply evidence of a technologically advanced civilization in the far past.

Hoping you can be of assistance
Yours Sincerely
Martin Sieff

The mighty task that we have undertaken demands the fullest co-operation from the masses. Unless they realise that they are partners in the building up of a society which will bring them benefits, they will not accept these burdens. What is called "free enterprise" will never appeal to the masses of our people ; it will lead to the use of our resources often for purposes that are not of primary importance. It will mean the exploitation of the profit motive in which the individual may be interested, but not society as a whole. The strongest urge in the world today is that of social justice and equality. The old feudal system was based on the possession of land by a few and the others living on the verge of existence No one commends that system today. It is curious that in this age of science there are still some people who believe in the haphazard methods of private enterprise with individual profit as the dominant motive.

We are in the middle of our Second Five-Year Plan and the Third Plan looms ahead of us. We have arrived at a stage when this Plan must lay down definitely the physical goals to be reached and the manner of achieving them. By the end of the Third Plan we hope to break this barrier of poverty so that our under-development may not perpetuate itself. If we succeed in that, as I trust we will, then we shall advance at a more rapid pace and the will be less dependent on others.

In recent months, some decisions have been taken in regard to land which have evoked some criticism. We see here the inevitable class conflict, which also we shall resolve peacefully and co-operatively. There is, I am convinced, no other way but that of co-operation for our rural population. Multi-Purpose Co-operatives are essential for them and these should lead to co-operative farming. I do not think that collective farming is suited to India in present circumstances and I would not like our farmers to become indistinguished units in a machine. The fact we should remember is that there are too many people in this country and relatively little land. The mere fact of controversy over these issues indicates that progress is being made and we are getting out of the economic ruts of ages.

It is not by some mere theory, however good, that we shall enthuse the masses of our cultivators. The essential approach must be to make them understand and co-operate and to develop self-reliance. Hence the importance of giving powers to the village panchayat and the village co-operative. The arguement that they they might misuse those powers, though it may have some force, has no real validity. The risk has to be taken, as only thus will the people learn through trial and error.

The Community Development movement in India started six and a half years ago and now covers over 300,000 villages. This is remarkable advance and I think that to some extent it is producing revolutionary results. I know well its failing, but its successes are even more obvious. Effective results will depend on the measure of the people's association with it. Whether in land or in industry, or in the governamental apparatus, institutional changes become necessary from time to time as functions change, and a new set of values will replace those that have governed the old acquisitive society based on profit motive. The full change over must take time for the problem before us is ultimately to change the thinking and activities of hundreds of millions of people, and to do this democratically by their consent. But the pace of change need not be slow and, indeed, circumstances will not allow of too much gradualness.

(Continued from page 3)

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NEHRU ON INDIA

(Continued from Previous issue)

We are making history in India even hough we might not be conscious of it. What will emerge from the labour and the umults of the present generation ? What will tomorrow's India be like, I cannot say, I can only express my hopes and wishes. Naturally, I want India to advance on the material plane. I want the narrow conflicts of today in the name of religion or caste, language or province, to cease, and a classless and casteless society to be built up where every individual has full opportunity to grow according to his worth and ability. There cannot be either democracy o r Socialism on the basis of caste.

Let us remember the message of Asoka :

"The increase of spiritual strength is of many forms.

"But the root is the guarding of one's speech so as to avoid the extolling of one's own religion to the decrying of the religion of another, or speaking lightly of it without occasion or relevance.

"As proper occasions arise, persons of other religions should also be honoured suitably. Acting in this manner, one certainly exalts one's own religionist and also helps persons of other religions. Acting in a contrary manner, one injures one's own religion and also does disservice to the religions of others.

"One who reveres one's own religion and disparages that of another from devotion to one's own religion and to glorify it over all other religions, does injure one's own religion most certainly."

In Ashoka's day, religion covered all kinds of faith and duty. Today we do not quarrel over religion so much but over political and economic matters and ideologies. But we might well follow Asoka's advice in dealing with people who differ from us in politics or in economics. There was no place for the cold war in Ashoka's mind. There need be none today.

Tomorrow's India will be what we make it by today's labours. I have no doubt that India will progress. We have started on this pilgrimage with strong purpose and good heart, and we shall reach the end of the journey, however long that might be. But what I am concerned with is not merely our material progress, bnt the quality and depth of our people. Gaining power through industrial processes, will they lose themselves in the quest of individual wealth and soft living ? That would be a tragedy for that would be a negation of what India has stood for in the past and, I hope, in the present time also as exemplified by Gandhi. Power is necessary, but wisdom is essential. It is only power with wisdom that is good. All of us now talk of and demand rights and privileges, but the teaching of the old dharma was about duties and obligations. Rights follow duties discharged.

Can we combine the progress of science and technology with this progress of the mind and spirit also ? We cannot be untrue to science, because that represents the basic fact of life today. Let us, then, at the same time, remember that material riches without toleration and compassion and wisdom may well turn to dust and ashes. Let us also remember that "Blessed are the Peace-Makers." (THE END)

BELIEVE IT OR NOT

On March 21, 1972, a letter was written in Washington to a man who died in 1949. A man named Robert Ripley.

"Believe it or not." began Edward Peterson. "I am the owner and producer of a board painted with 5,000 coats of paint. I did at least 94 per cent of it myself in a period of 13 and 34 years....

"I wonder if you are ready to show the world this tremendous achievement. Some say yagotta be nuts to put 5,000 coats of paint on a board."

Nuts or not, 20, may be 25 a day, letters like that still funnel into the New York office of Believe It or Not.

Nothing like the reputed million a year that came in when Robert Ripley was alive, living on his island working on his bathrobe touring the world in this Chinese junk. But still, they write.

People like Emory F. Tobin of Vancouver, Washington, who travels around the world at his own expense and has sent in, once a month for the last ten or fifteen years, completely documented oddities he has ferreted out.

And people like Wayne Harbour, out in the great American Midwest, who acts as Ripley's unofficial checker-upper, spending thousands to get written confirmation of all published items.

And those who still write in, five years after it was published, trying to solve Ripley's 50th anniversary puzzle.

"We got all kinds of people around," sighs Paul Frehm with the hard-earned ennui of a man who has illustrated an estimated 30,000 Believe It or Nots since 1937, "Everybody thinks that what's their own is the greatest in the world."

They write about overcoats they've worn for sixty years without a tear, about coincidences, family names, physical feats, roots that look like deer, potatoes that look like ducks, like doves, even like buffalo.

"Sometimes we open up the box and it just stinks up the place. I'am not kidding you." complains Frehm. "Once someone sent in twin squashes. By the time we got 'em, gosh, it was something frightful."

Everything that comes in, Edward Peterson's letter included, is reviewed by a three-man editorial board. There are Frehm, and Lester Byck, an editor at King Features Syndicate ("in newspapers since God was a pup") and a writer of Believe It captions since 1946. And there is Norbert Pearlroth.

At 76, Pearlroth has been Ripley's entire research department for the past 50 years, reading an estimated 350,000 books in 13 languages in that time, looking for oddities.

"It's like going out and saying 'I'm going to find a 20 dollar note'," he says. "How do you know you're going to do it ? We are not fitted with prophecy, we have to read. We dig them out of nowhere.

"You might read 20 books and not find anything. But thanks to the law of averages, which fortunately has not been repealed, I find them. It's a weekly miracle."

And what is it exactly these three look for in a potential Believe It or Not item ? "It has to be unbelievable," says Byck, fairly shouting.

"Just unusual is no good. It has to be so astounding it's unbelievable, so that somebody would look at it and say, 'That's a lot of crap, I swear to God I don't believe it'."

A sharp eye is kept out for repeaters and for phonies, like the boy who wrote that he could only fall asleep at 6 a. m. when his mother come in to awaken him.

(TO BE CONTINUED) K. T.

APTATWA PRAKARANAM

by Sri B. Suryanarayana Rao, B.A., M.R.A.S., & A. Subbaraya Sastry

(Continued from previous issue)

"The importance and value of bathing have never been properly represented, analysed or understood. Bathing has very great significance in the human economy and it serves man even higher than his food and clothing in giving him health and mental purity, and therefore deserves special explanation for the benefit of mankind. The veriest of fools knows that bathing in different times, places and waters produces different results, but the extent and quality of those results are not properly understood, because this useful subject has not received that amount of attention which it should command by virtue of its efficacy. We shall therefore give, in the columns of this Magazine, a series of articles on the usefulness and processes of bathing and request our readers to carefully read them as they will be beneficial in giving them health and vigour. Aptatwa Prakaranam is a work composed by Maharshi Aswalayana, whose name is familiar to all the Aryans, who is a Sakha Rishi, and who is an authority on Rig Veda Karma-Bhaga.

The Almighty Power, with a view to create all terrestrial phenomena, and enable the living creatures to follow their respective walks of life, in accordance with their Karma, first embedded all the needed seeds in the udaka (water) and brought it into existence, to make them live in comfort here, and get into better states of existence after their death. The Vedas say that the Brahmanda, on which are created all the living phenomena, was placed by God in condensed water which went under the name of Ghanodam. The details pertaining to such creation have been extensively given in works entitled, Jalajyoti Vilasam, Aptatwa Prakasika, etc.

Although these details about water and its multifarious uses have been elaborately dealt with in the Sastras, some of the inhabitants of the Karma Bhoomi, becoming the grand children of the Kali Purusha, have given up proper inquiry into the characteristics of the water, and instead of taking refreshing and moralising baths in suitable rivers, tanks and extensive ponds, are taking their baths in tubs, small vessels, etc., like the senseless crows, which, instead of knowing the value of bathing in fresh water, ponds and rivers, confine themselves to stored up pots of water, or small channels used in irrigation and other purposes. The reason for such neglect with reference to the value and uses of water by many of the present generation, is due to their arrogance in the first instance and their indifference in the second instance to learn the real truth about it from properly constituted Gurus. Bathing is not introduced by the Sastras for simply washing the external body. The object of bathing enunciated in the Sastras is to improve the blood, to purify the mind, to strengthen the life, and to expand the intellect. To achieve all such noble objects, bathing has been specially treated of in the Sastras as a duty on every man.

Clear and distinct instructions have been laid down for such purposes as the cleaning of the hands when they touch unclean substances, washing of the mouth after meals or other eating, washing of the several parts of the body after the excretions are discharged, etc. Therefore, if we make reference to the simple washing of the body, we shall find clear suggestions and instructions as to how that should be done. Similar to the directions laid down for bathing (with a view to purify the blood, cleanse the mind, strengthen the life and improve the intellect) principles, based on real utility, have been laid down in the Shastras with regard to food and clothing to effect improvement in the above directions. He who really

understands the principle explained in bathing will also give regular baths every day to the clothing he wears and the furniture he uses. Further, with a view to bathe the articles of food he takes every day, he would keep a handful of water in his palm, give to it the efficacy and power he obtains by proper bathing, and then with the help of Mantras conserving his energy in it, he would sprinkle such water on the food articles before he takes and consumes them. There are many eminent Mahatmas who, by their Mantra Sakti (psychic power) over the water they hold in their palms, are in a position to create new objects and purify impure articles. Therefore one who really studies the value of proper bathing will never use any article or any place in the house or his surroundings, without giving them a bath, or without washing them in the approved methods detailed by the Shastras. We shall give very interesting and instructive details about bathing in our future issues and the readers will be highly benefitted by their perusal and practice. Like the screech owls, which although they take take their abode on trees bearing excellent and racy fruits, go in search of dirty excretions at long distances, rejecting the available fruits on which they are seated, there are now many persons in this Karma Bhoomi, who, out of pride and prejudice, engendered in them by the one-sided education they have received of modern civilisation and its appendages and neglecting the valuable truths and suggestions contained about bathing in their own Shastras go out of their way and smear themselves with injurious soaps, powders and scents, much to the detriment of their development in the directions already mentioned in the above paras. Thus the grand progeny of the Kali Purusha, not only are neglecting the valuable truths contained in the Shastras, but also have been trying their utmost to offer temptations to those who are still following some of the rules laid down on Snana Vidhi how to bathe) in the ancient scientific works. Those who, being tempted by such false glitter of shallow logic and superficial reasoning, betake themselves to the uses of tubs, small vessels, totties, soaps, powders, scented fluids, etc., for bathing purposes, will suffer many evils, a few of which we shall narrate here for the edification of our cultured readers. Water is formed by the conjunction of the two varieties of the air called Dravasankalanam and Praanasankalanam. Each of this variety contains two Saktis (forces or energies). The first division of Dravasankalanam is called the Bharam (weight) and its second division goes under the name of Chalanam (motion). The first division of the Praanasankalanam is called Sookshmasakti (light bodied) and the second division is called the Oosthnam (heat). If one quantity of Bharam is combined with two quantities of Oosthnam, the condensed Bharam becomes water with a tendency to flow. This is why the Upanishads clearly observe that water is produced by fire or Agni.

If two of Chalanams are compounded with three of Sookshma, and joined with the abovenamed compound water, it is then that the water gets its characteristics of taste, expansion, condensation, conversion into vapour, animalculae, etc. The subject is most fascinating, highly beneficial and absorbingly interesting, and deserves to be read and re-read again and again with care and attention. We shall give more instructive details in our future issues. The knowledge possessed by the ancient Maha Rishis is most wonderful, and those who have the privilege of studying them in the original, will find vast stores of knowledge most beautifully expressed in verses and sutras. The evils which result from promiscuous bathing will, of course, be related in their proper places as we advance about Snana Vidhi.

"Bhouthika Kalanidhi' *(To be continued)*

CRIME LEVEL

Half a year ago the Swedish authorities transferred 200 provincial policemen to Stockholm to combat growing crime there. The measure justified itself: the number of crimes in the capital decreased by 10 per cent. But, the Swedish press complains, the number of crimes in the provinces in this same period increased—also by 10 per cent!

CHRIST

A new sculpture purportedly depicting crucified Christ was recently set up in the old Saint-German-l'Auxerrois Church in Paris. Instead of the figure of Christ and the ordinary cross, however, church-goers saw something akin to a skeleton nailed to a wheel. Modernists had all kinds of explanations for this "composition". Some said it symbolized the fate of Christianity in the age of industrial civilization. Others saw in it the end of mankind, nailed to the machine and revolving with it until Doomsday. Whatever it may represent, the sculpture aroused the indignation of part of the church-goers. They demanded its removal, and some even tried to destroy it.

A TIP TO ASHOK HOTEL!

A hotel in the little town of McLood (Alberta, Canada) has a notice warning guests not to go to bed with heavily-nailed shoes or boots, and to get up before 6 a.m., because the sheets are needed as tablecloths for breakfast! It says, moreover, that guests can gamble only in the presence of the management. The notice is dated 1882!

NO CONTEST

A proposal to hold a beauty contest was recently made to the City Council of Darlington (England). The sponsors said it was bound to be a huge success since there were so many beautiful girls in town. The council, however, turned down the proposal. "In our town all the girls are beautiful," the sponsors were told.

WHY LEARN LANGUAGES?

A poll conducted by Bernard Marks of the British Alfred Marks Bureau among 900 executives and secretaries of well-established firms doing business with foreign countries led him to conclude that his countrymen do not care to learn foreign languages. Some British businessmen, he says, are too lazy, while others are opposed to learning foreign languages on principle. They remind one of those smug 19th-century Englishmen who in dealing with foreigners went by the theory that "if you shout loud enough they're bound to understand you."

WHAT'S IN A NAME?

Welcome to Llanfairpwllgwyngyll, says a British railway advertitement. This place with the name few can pronounce is in Wales. Some time ago the British Rail Company decided to save money and shut the station in this little place. The local council protested, however. There was no other place in the world with such a long name, it said. Last year some 50,000 people bought tickets to this town just to boast that they have travelled to this place with its unusual name. The company was forced to back down.

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COMPARATIVE FIGURES

Sweden is the the most heavily taxed country in the world.

Norway consumes more electricity per capita than any other nation, and the Netherlands has the highest density of population of any spot on the globe—360 inhabitants per square kilometre against only 22 per square kilometre in the United States.

These and a host of other comparisons emerge in the latest statistical compilations of the 23-nation Organisation for Economic Cooperation and Development (O. E. C. D.) headquartered in Paris, covering basic data available at the end of 1972.

On taxation, the survey shows that Sweden, which enjoys the second highest per-capita income in the world after the United States, takes back from its citizens the enormeus total of 43 cent of their gross national product in taxes and social security levies.

By comparison the United States is 16th on the O.E.C.D. list, recouping 27.9 per cent of its GNP in taxes and social security charges.

After Sweden, the most heavily taxed countries in the world (including social security levies) are the Netherlands (39.7 per cent of GNP); Denmark with 38.7 per cent; Norway, 38.4 per cent; United Kingdom; 36.6 per cent and France 36.3 per cent.

On the other hand, the United States is No. 3 in OECD statistics on income taxes and corporate taxes as a percentage of total revenue—48.4 per cent.

Australia and Sweden both are higher than the United States, but in general the other OECD countries rely more heavily on sales tax, social security levies and special taxes such as inheritance or customs duties to raise the bulk of their revenue.

Along with being the most heavily taxed nation in the world, the Swedes of course do very well in the basic standard-of-living statistics—the way they spend their money.

They rank second after the United States in basic per capital income, at about Rs. 32,000 a year against about Rs. 37,000 for the American average.

After that, the Swedes have the most telephones in Europe (537 per thousand), the most cars (284 per thousand), the most television sets (312 per thousand), and complete the most dwellings in Europe—13.6 per thousand population.

Sweden also has 33 per cent of its eligible university students in school against 29 per cent in Britain, Belgium and spain, 27 per cent in France, 26 per cent in Norway and 13 per cent in West Germany.

The United States, on the other hand, has 47 per cent of its eligible university students in school.

In most standard-of-living categories, the United States of course leads comfortably—412 television sets per thousand population, 434 passenger cars, 587 telephones.

But in electricity consumption, the Norwegians who even heat their houses with electricity are millions of kilowatts ahead of the rest of the world. They consume 13,965 kilowatt hours per capita annually against 9,021 for Canada which is second and 7,661 for the United States in third place.

The O.E.C.D. also turned out a new analysis of meat consumption per capita among its member states, which is likely to become an increasingly important standard-of-living index in the developed world.

(Continued on Page No. 7)

AGATATWALAHARI

by Sri B. Suryanarayana Rao, B.A., M·R.A.S., & A. Subbaraya Sastry

(Continued from previous issue)

Among the most practical sciences, that which treats on vegetables must necessarily be very valuable and highly useful. Mankind, whatever their habits and customs may be, are entirely dependent upon vegetation and the different uses to which vegetation could be converted for their comforts and benefit. We intend to explain clearly in the following series of articles all about the vegetable kingdom, how living creatures are indebted to it for their very existence, how they could be successfully and profitably propagated, what was their origin, development and expansion, how they could be turned to the greatest advantage of man, what properties they contain, and how compounds may be formed from them for the health, vigour, longevity and potency of man. The subject will be of absorbing interest and our readers will do well to peruse them and use them for such practical purposes as they would deem most profitable to them.

This work is composed by Maha Rishi Aswalayana, about whom we have already, spoken in our previous article. The work contains 60 Prakaranas or chapters and the first Prakarana is the Upodghata (Introduction). In this introduction the author makes mention of the contents which he is going to treat of in the subsequent chapters. Maha Rishi Aswalayana began to examine the important question as to whether (1) vegetation was created before the creation of the living creatures, or (2) whether it was created after the animal kingdom was brought into existence, or (3) whether the two kingdoms of vegetables and animals were simultaneously created. After deep contemplation he found a solution according to the 84th Swathas-Siddha or axiomatic truth. It runs thus :—यदधिष्ठानंतत्पूर्वंधिक्रं. "The object which gives rise to or generates another object is called in Sanskrit the Adhistana Vastu of the latter. Therefore, the object which produces another must necessarily be the older of the two, and the first in time." He therefore came to the conclusion, according to this Swatha Siddha, that the vegetable kingdom preceded the animal kingdom in the order of creation. To this conclusion which was arrived at by the Maha Rishi Aswalayana, the followers of Vedantha take a serious objection. The Vedanthists declare that the whole universe is in Brahma, moving in a circular form as the whirlpool turns in a watery surface. This circular motion of the universe is not different from the power of Brahma. In this circular motion of the Brahma-Sakti, is contained all the seeds necessary for the mineral, vegetable and animal kingdoms. Therefore, the Adhishthaana (or the original force) Sakti for all the minerals, vegetables and animals must be the Brahma Energy, and the vegetation cannot be said to be the original power for the animal kingdom. This is the great objection which the Vedanthists take against the conclusion drawn by Maha Rishi Aswalayana. There is a satisfactory solution for this objection of the Vedanthists according to the 150th Swatas-Siddha or self-evident truth. That Sutra runs as follows :— "Adhishthaanam Adhikaaraat".

Although Brahma Power is the Sarwadhishthaana for all creation, all the objects in creation possess the relationship of cause and effect, or the generator and the generated. Therefore each of the objects can, in turn, become the cause or Adhistana of the effect or the generated, according to its capacity or power. This is but natural, and all objects in creation possess this natural relationship

being cause and effect. Therefore the objection raised by the Vedanthists on the axiomatic truth according to the 84th Swata Siddha, has been satisfactorily answered. Another objection may be raised about these causes and effects. Vegetables may be causes or vegetables (effects), but how can vegetables become the causes for animals ? In the Vedas it is clearly stated that the body of man is a tree, and therefore, according to the Vedic authority, the human body also falls under the classification of trees. In this light the present work offers its explanations. We shall now show how vegetation becomes the Adhishthaana (cause) for the animal creation, by illustrations and convincing examples. In animal creation, when properly traced, the sperm of the animal appears to be the seed for all the future progeny. This sperm, or vital fluid, is the direct result of the vegetable food the animal takes. From the vitality in the food, the original cause will be seen to be the vegetation. Vedas, therefore, say distinctly that food is secured from the Oshadhies or vegetation, the food gives rise to sperm, sperm generates man and other animals. Therefore it becomes clear that for all living creatures, the Adhishtaana, or the immediate cause, has to be sought in the vegetables, and thus, they must have been created before the creation of the animal kingdom. It may be questioned by many that, when there are some animals that are entirely carnivorous, and live upon the flesh of other animals, how can we justify the statement that vegetation is the immediate cause for the creation or generation of the animals.

An important question, including the sense of the above objections, has been raised in the Chapter on Oodbhijja Prakaranam in a work entitled Rutu Kalpam or a treatise on the connection which the seasons (Rutus) have with the different kinds of vegetation. In this work the author Vasishtha Maharshi, declares that all living creatures exist on anna or food derived from the oshadhies or vegetables. Therefore the oshadhies or vegetables are the principal cause for all creation. An objection is raised in that work, that, while there are many living creatures which exist on anna or vegetable (food) there are others which entirely subsist on flesh. In the ocean numberless creatures are living and they eat one another and do not live on vegetation. Therefore it would be absurd to declare emphatically that all living creatures live on anna (food prepared out of vegetation) and that their immediate cause is vegetation and that it preceded them in the order of creation. The Adhistanasakti (immediate cause) for oshadhies is the Praananasakti about which we have made reference already. How this Praananasakti (power) enters into the system of all living creatures through the oshadhis (vegetables) and how it works in the economy of living creatures, are elaborately explained by the Venerable Vasishtha in this work and we shall refer to this question in our future issues.

LOHA TANTRAM

This a very interesting and useful work composed by Sakatayana Rishi, containing one hundred chapters in the Sutra form in Sanskrit. The work is very exhaustive and lucidly explains all matters connected with the formation, development, and production of minerals and metals. A knowledge of this will be highly useful and practical and ought to be possessed by all such persons as are interested in these beneficial industries. It classifies the Earth into three divisions called Bhu-Mukha (surface), Bhu-Garbha (its middle portion), and Bhu-Prustha (its deepest and innermost parts).

Details in connection with these three divisions are clearly explained in the first twentyfive chapters of this instructive work. In the next twentyfive chapters are explained some special and peculiar features of energies called the Adisesha, Asta Diggajas, Kurma, etc., which are treated of in the Bhugola Sastra (Geography) at considerable length, but where the descriptions do not mention these extra items. In the next twenty five chapters a clear explanation is given of the nature of the forces which are constantly emanating from the earth, the characteristics of the energies which are incessantly flowing from the planetary globes to the earth, the results which are produced by the conjunctions of the terrestrial and the celestial energies, both upon, above, and under the surface of the earth. Correct and highly interesting analyses of the causes which produce earthquakes, volcanic eruptions, upheavals and submergences of lands in the oceans, the elevations and depressions in the earth, and other such wonderful and useful phenomena are ably and cleverly discussed. In the next twentyfive chapters are sketched the details connected with the formation of mines, what substances are found in them, and what forces are working to produce them.

The mines are classified under three heads, viz., (1) Ankana, (2) Vikasana and (3) Proudha.

In the first set of mines, the preliminary process of energies necessary to form the mines are explained up to the stage where they begin to show or develop marks to constitute mines but are not sufficiently strong to form them properly and enable them to produce the metals and minerals which are generally looked for in the interior of the mines.

Vikasana (or Prakaasa as some other writers say) is the second stage in the formation of mines, where the energies engaged in forming them advance to a further extent than in the first, but where still they are not able or powerful enough to make them ripe mines for the formation of metals and minerals on a large scale.

In the third set of mines, the name Proudha (perfected) is given to indicate their complete formation and capacity to produce metals and minerals in a highly developed stage and in great abundance. Here the natural forces necessary to form and work out the mines, are powerful and in their full swing to work. These mines are classified into Brahma, Kshatria, Vaisya and Sudra divisions, and are also divided into masculine, feminine and neuter genders. They are further sub-divided into (1) Paada Vandhya or partly barren, (2) Poorna Vandhya or perfectly barren, and (3) Shunya Vandhya, or the mine which is destroyed by the very same forces which gave some formation in the preliminary stages of its development.

Before the formation of the minerals there are certain energies in the shape of gases, which are working in the mines, and which smear the mine with something like a gummy substance. The process by which this is accomplished goes under the technical name of Rata (sperm or vitaltsed fluid) and Pravesa or entrance. The conjunction of the various forms of energies in the interior of the mines after their proper formation, produces a greasy sort of substance which, by mysterious processes, spreads itself on all the sides or spaces where the mines run, and where minerals will have to be formed afterwards by the work of these natural forces. The forces workiug under and above the earth are many and complicated, and require clear

explanation to understand them. By a careful examination of the forces (gases, &c.) which enter into the interior of the mines, and produce the gummy coating already referred to, men are enabled to identify the nature, quantity and quality of the minerals which will be formed in the various mines, such as copper, tin, gold, silver, iron, etc. Among the metals there are various classification which are clearly explained such as Oothama Lohas (superior), Madhyama Lohas (ordinary metals) Adhama Lohas (inferior metals), Sankara Lokas (compounds). In these Sutras are given a world of useful information which will be duly published in our future issues. We may, however, state a few details here to enable our readers to have an idea at the kind of information which wlll be published on this subject. The information runs on—

(1) How to construct the necessary machines for mining purposes.

(2) The nature of inner constructions to enable the miners to do their work safely and with facility.

(3) The various kinds of instruments by which the nature of the minerals found in a mine could be ascertained.

(4) The formation of certain machines, with suitable magnetic apparatus for attracting the inside metals from the surface of the ground.

(5) The kinds of lamps, lights, candles, etc., which should be used in mining operations.

(6) The preparation of certain vegetable pills for the mining operatives to keep them in their mouths with a view to afford them protection and health.

(7) Jalodgama Yantras or hydraulic machines to take away the water which accumulates in the mines, and to separate also moisture, etc., from the reefs.

(8) Preparation of antidotes for Dahaka Sakties—gases or matters which are highly injurious to human constitution and which would cause death by heat if proper precautions are not taken to prevent them from exercising their baneful influences.

(9) Sandhi Vibhajana—certain kinds of devices by which, when two mines are in close proximity, and forces of different kinds are working in them to their mutual prejudice and loss, such injurious energies could be neutralised or controlled for the safety and well working of the two mines.

(10) Khanija Yagnam—the sacrifices, Japas, Homas, and other religious rites and observances which are to be performed for the successful working of the mines, and their profitable outturn.

These and many more valuable matters are given in the Sutras.

In our next issue we shall first give some interesting particulars about magnets; how they are formed, where they could be found, how they could be identified, for what purposes they could be utilised, &c.

(THE END)

(Continued from Page No 2)

The United States leads with 73 grammes per inhabitant per day, with Australia next at 69 grammes and then France and Norway at 66 grammes. The figure for Japan is the lowest of all—only 29 grammes, about three-quarters of an ounce of meat per person per day.

The O.E.C.D. batting-order on per capita income, after the United States and Sweden, is as follows· Canada (Rs. 30,528), Switzerland (Rs. 27,936), West Germany (Rs. 25,560), Denmark (Rs. 25,200), Norway (Rs. 23,832), France (Rs. 22,896), Australia (Rs. 22,176), Luxembourg (Rs. 21,960), Belgium (Rs. 21,672) and the United Kingdom in 12th ptace with a per capita income of (Rs. 17,692), Turkey is at the bottom with Rs. 2592.

Greece has the biggest portion of its population employed in farming, forestry and fiishing of the O.E.C.D. countries—37.3 per cent, while Belgium and the United States have the smallest percentages, only 4.4 per cent.

West Germany has the highest percentage of popuiation engaged in industrial production of any O.E.C.D. nation—50.1 per cent against 31 per cent in the United States, 45 per cent in Britain, 38 per cent in France and 36 per cent in Japan.

The most densely populated of the O.E.C.D. countries are Holland with 360 inhabitants per square kilometrə, Belgium (317), West Germany (247) and Britain (228) —with Australia, Greece and Canada blissfully at the wide open bottom of the list with only two people per square kilometre of national domain !

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DEBT TO INDIA

Maurice Maeterlinck who had the courage f his conviction did not pay heed to Darwiism at a time it held sway and blinded the ivilized world. He came to the conclusion iat "only the glare of the clairvoyant direced upon the mysteries of the past, may reveal nrivalled wisdom which lies hidden behind hose writings (the Vedas.)

The epithet "unrivalled" has a long and interesting tale to all.

Alfred Russell Wallace read some Vedic hymns and he was dazzled.

He gave out :

The wonderful collection of hymns known is the Veda is a vast system of religious eachings as pure and lofty as those of the inest portions of the Hebrew scriptures. Its uthors were fully our equals in their concepion of the universe and the Diety expressed n the finest poetic language."

In the 19th century nobody dared to compare Hebrew poetry with Vedic poetry. It will be admitted that Wallace, Darwin's fellow scientist, gave high praise.

If Hebrew scriptures are matched by Indian scriptures, Greek philosophy is derived from Indian philosophy. In his History of Philosophy Dr. Enfild says :

"Some of the doctrines of the Greeks concerning nature are said to have been derived from the Indians."

Has Rome fared better than Greece ? By way of reply we quote Bishop Heron :

"The Vedas alone stand in their solitary splendour, light for the onward march of humanity. There is no monument of Greece or Rome more precious than the Rigveda"....

The state of society that is the result of what the Vedas teach, is in the 20th century being hailed as the ideal one. One can read in Ouspensky's book "New Model of the Universe" which appeared in 1931 :

"Division into four castes represents an ideal social organisation in accordance with an esoteric system. The reason for this lies, of course, in the fact that it is a natural division. Whether people wish it or not, whether they recognise it or not, they are divided into four castes. There are Brahmans, there are Kshatriyas, there are Vaishyas, and there are Shudras. No human legislation, no philosophical intricacies, no pseudosciences and no forms of terror can abolish this fact. And the normal functioning and development of human societies are possible only if this fact is recognised and acted on".

Seeley had in mind this division when he pronounced the Indian race as civilised :

"Perhaps no race has shown a greater aptitude for civilization. Its customs grew into laws and were consolidated in codes. It imagined the division of labour. "The Expansion of England".

Does it fare well with society, is the question that one who loves one's fellow beings should put.

In 1919 Lala Lajpat Rai gave his opinion on the Vedic prayers in these words :

"Most of the prayers are in the plural number. In some places whole chapters are devoted to prayers for the common good. Take for example Atharva III. 30 or Yajur XII. 88 or Rig. X, 191".

Naha which is in the plural occurs in the Gayatri.

—O All-Life : All-Holiness : All-Joy : the Lord of upper, lower and happy regions, our Maker, the Supreme Being, we meditate upon Thy adorable form of spiritual Light, which dispels the darkness of sin from the mind. May Ye illumine our intellect" :

And in the following mantra of which it is the last word :

—May the All-pervading Divine Mother be gracious enough to gratily our inner craving, and send down all around us Her blessings" :

Hindus and non-Hindus alike are agreed that the Indian society can serve as a model.

It is in his book "Mythology of the Hindus" that Colemen stresses this point :

"The sages and poets of India have inculcated moral precepts and displayed poetic beauties of which no country in the world of either ancient or modern date need be ashamed".

In France Eugene Burnouf at whose feet Max Muller sat, was all enthusiasm when he told his students in the course of a discourse on 'the Sanskrit and its literature' he delivered at the College de France :

"We will not close our eyes upon the most brilliant light that has come from the East ; and we will endeavour to comprehend the grand spectacle presented to us. We will study India....Nay it is more than India, it is a page of the origin of the world that we will attempt to decipher."

Burnouf had not to pay heed to Darwinism. He could open his eyes. He could tell his students that the ancicient were not backward.

If an Intelligent Being—we repeat—can all alone be as intelligent as—if not more intelligent than—all the master minds who have lived in the world so far there must be some difference between that Being and the master minds. If gratitude prompts us to praise Him we do not cease to be rational beings.

If Greece, Rome, Arabia have all come under India's influence, if the customs and manners of every country have at one time or the other been indebted to those of India how can it be argued that that land has not been an inspirer and her knowledge has been of no use ? The knowledge that has stood the whole world in good stead was unique. It could not but have been revealed.

It remains for us to add Africa to the list of the countries that have received valuable gifts from India.

Dr. Cook Taylor tells us in the beginning of his "Manual of Ancient History" that "there is evidence of small colonies having come from the month of the shores of Africa and penetrated thence to the Nile (Indus was also called Neela or Nile)." Had it not been for the Puranas Speke would not have discovered the source of the Nile.

The impartial observer who goes to a new country and comes across those who are looked upon as primitive is startled to see that the festivities that are celebrated by the primitive "men and woman have an element that is refined. They cannot refuse to infer that the customs and manners of the particular country visited by them constitute a proof of the fact that there must ba a common source.

From "Truth", Calcutta.

(TO BE CONTINUED)

IMPOSSIBLE

"Man has always strived for immortality—ome large or small way of letting generaons to come know that he has been here. f the task happens to be one that the xperts say cannot possibly done, then the hallenge is even greater."

"In 1927, Borglum working on models in is studio near Mount Rushmore, South Dakota, began a project that the experts aid simply could'nt be done. As a tribute o American democracy, Borglum had ecided to carve the world's largest memorial out of the solid granite of Black Hills···

"There was no textbook on mountain carving and Gutzon Borglum—the artist—also had to become an engineer, a geologist, a miner. But the artist always prevailed.

"Borglum and his associates worked on the likeness of Presidents Lincoln, Washington, Jefferson and Theodore Roosevelt. They worked for 14 years to chisel the four busts, 21 meters high. Nearly half a billion tons of rock were blasted from the mountain by dynamite. Finally, in 1941, Mount Rushmore, the "impossible" was completed!"

"And then there was the so-called impossible skyscraper, the Empire State. Its creators said they could build it in less than two years and that it would be able to withstand any force in nature. While skeptics watched in amazement, what was to be for four decades the tallest building in the world was completed in less than 14 months. As to its endurance, this was tested in 1945 when a B-25 crashed into the building at 250 miles per hour, ripping out a large section of the 79th floor, but no major structural damage occurred."

"Americans have become the biggest builders of dams in the history of man. Since 1902, the Bureau of Reclamation has constructed over 195 dams without a single failure.

"Located on the border of Arizona and Nevada, Hoover Dam was born in controversy. Engineers and geologists insisted that it would be impossible to build a wall across the treacherous Colorado River. They claimed that the first big flood would sweep the dam away and wipe out half of California in the process.

"But starting in 1930, sparked by the dreams of Arthur Powell Davis, the government started the pour of seven million tons of concrete, the greatest weight that man has ever placed on earth. So that the concrete mass would knit together in one piece, the pouring went on 24 hours a day, 365 days, a years, continuously, for two years. Despite unprecedented safety measures at Hoover Dam, danger and death haunted those trying to tame the Colorado. The wild river having been shut off by the huge dikes, rose fifty feet above the hands of the workers and seethed through rock tunnels on eigher side of them. Eventually, 98 men would lose their lives during construction. But after six long years, Hoover Dam was completed. It introduced an unprecedented scope, style and technique to dam building."

"In 1920, engineer Clifford Holland started construction of a tunnel between New York and New Jersey. His chief designing engineer, Ole Singssad, who created a revolutionary ventilation system for the Holland tunnel, tells the story :

"The building of the Holland Tunnel; the actual building of it wasn't as much of a problem as finding a plan; because that was the first automobile tunnel, and there were

people that thought that it was an impossibility to take so many automobiles through so long a tunnel without asphyxiating people.

"So we had estimated that ultimately the tunnel would carry 38,000 vehicles but it would take a number of years before it would reach that . .but at Sunday midnight after the first 24 hours the traffic count was 52,000 vehicles and one of the New York daily papers reported this and said, "The air in the tunnel was better than on Fifth Avenue"!

"In 1903 the Americans attacked the impossible,—man's centuries-old dream of joining the Atlantic and Pacific and thus eliminating the 10,000-mile-long voyage around the tip of South America.

"Statistics were overwhelming. Over 55,000 men struggling in the 100° F heat, while medical officers attacked the problems of malaria and yellow fever and engineers tried to solve the construction problems.

"It would eventually take 60 million tons of dynamite to remove 270 million cubic yards of earth and rock.. sometimes at a cost of $10 million a mile !

"The American medical team miraculously solved the problems of disease, as the engineers and workers created the unbelievable locks. The locks, 1000 feet long and 110 feet wide, are the largest in the world. The impossible Panama Canal became a fact !"

"By 1920 bridge designer, Joseph Strauss had built 399 bridges throughout the world and he dreamed that his 400th bridge would do the impossible—bridge the world famous harbor of San Francisco.

"For 10 years Strauss had opposition from all sides. Vested interests brought court injunctions claiming tolls would be excessive. Eminant geologists said that an earthquake would completely demolish any bridge across the Golden Gate. Some of the world's leading engineers claimed it would bo totally impossible to work under the ferocious winds and tides of the channel. Many people protested that any bridge would ruin the natural beauty of the harbor.

"During earthquakes the towers swayed violently and the men working at the top actually got seasick. Finally the first cable was carried across the channel and hauled to the top of the tower, the first of 80,000 miles of wire.

"And then in May of 1937, four and a half years after the start of construction, Strauss, completed his 400th bridge. The bridge builders had created a poem in steel."

"The bridge builders of America certainly lead the parade when it comes to building what people said couldn't be done. For example, there was a guy back in 1867—James Eads was his name—and he announced to the world that he was going to bridge the mighty Mississippi River.

"Well all the experts said he was crazy. In fact, a convention of 27 of the world's leading engineers condemned the idea as foolhardy and irresponsible.

"But Eads knew more about the turbulant Mississippi than any man alive, and he was a natural engineering genius. At. St. Louis, he created a triple span arch bridge over 1500 feet end to end but he did it with a material that had never before been used for a bridge super-structure—steel."

"But perhaps one of America's greatest engineering achievement is the highway system of the United States. Often taken for granted....the American highway network is nevertheless the engineering wonder of the 20th century.

"The most dramatic road building story in our lifetime happened just 30 years ago.

"With the start of World War II, there was an immediate strategic necessity to build an Alaskan Highway and oil pipeline to the Arctic Circle.

"The road builders had less than a year to complete the 1600-mile highway before the spring thaw of 1943.

"When temperatures hit 40 degrees below zero machinery broke down. To add to the difficulties the first thaw came before the job was completed. Sections of the road were threatned by melting ice. Bulldozers frequently sunk in the ice or mud. It seemed an impossible task, but the builders completed their road on schedule !

"And then there is the new symbol of international economic co-operation—the World Trade Center in New York City. It is now the world's tallest building, rising over 1300 feet into the sky. Even New York's tallest buildings shrink in comparison to this United Nations of Commerce.

"And what about the future ? What seemingly impossible dreams do designers and engineers share for the decades ahead ?

"Helicopters will be adopted for even more extensive use in construction.

"Nuclear excavation of mountains and oceans will create everything from new canals linking the Atlantic and the Pacific, to harbors in Alaska, to new road and rail passages through mountain ranges, to new methods of recovery of natural resources.

"Many designers are testing the feasibility of living in caves with all the modern conveniences, while others are creating homes of new plastics which can float on water. The city of Baltimore is testing the feasibility of floating an entire community of 5000.

"Prefabricated housing on a massive scale is being tested for possible elimination of slums, and methods of pollution abatement through engineering are being designed by dreamers of the future.

"Astronaut Neil Armstrong, when he returned from America's greatest engineering achievement stated : 'I felt a successful lunar landing might inspire men around the world to believe that impossible goals are possible....that there really is hope for solutions to humanity's problems."

Members' Voluntary Winding-up.

Name of Company : The Mandayam Corporation Ltd. (In Liquidation). Mysore-4.

Notice Convening Annual General Meeting.

Notice is hereby given in pursuance of section 496, that a General Meeting of the Members of the above named company will be held at KI-1087, Chamaraja Road, Mysore-4, on Thursday the 2nd August 1973 at 10 A.M. for the purpose of having an account laid before them showing the manner in which the winding-up has been conducted, and the property of the company has been disposed off and hearing any explanation that may be given by the Liquidator.

Dated : 25-6-73

H. K. Narayana Iyengar,
Liquidator.

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AUTHOR

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SUN WORSHIP

SUN worship has been in vogue in this country from time immemorial. The Sun God is supposed to drive away ignorance and bring enlightenment to the hearts of the people.

The Vedas speak highly of the prowess of the Sun God. In the Rig Veda there are ten verses that say that the sun drives away all ills and diseases, particularly the ones relating to the heart. The rays of the sun have a golden effect on everything.

In the modern scientific world too, the Sun God is considered an essential being.

In the seventh century one poet wrote about the prowess of the sun as one who can cure eye diseases. In the inscriptions at the Kachaleswarar temple at the Kancheepuram, there are references to one Mayura Kavi in Pallava script relating to this.

The Sun God is said to cure leprosy and other such diseases.

Sun worship is ancient in origin. Porus, the warrior king who fought against Alexander the Great, was said to have worshipped the Sun God before going to war.

There were separate temples for the Sun God in those days even. The Sun God is represented with his two consorts, Chaya and Samgna Devi. He is said to come in a chariot drawn by seven horses.

There are sculpture representations of the Sun God in the temples of Belur and Halebid. He is known as Padma Pani when he has the lotus in his hand. The Pallavas, the Cholas and the Pandyas have depicted the Sun God in their sculptures and inscriptions.

There are famous temples dedicated to the Sun God in India. The chief among them is the one at Konarak.

It is represented in the form of a chariot, as mentioned in the ancient scriptures. It was built in the 13th century by the Ganga King Narasimhan I. The Konark temple is a standing monument of sculpture.

In the temple at Mathura there are images of the Sun God. Multan was once the centre of sun worship.

One King Samban, who was suffering from leprosy, built a temple for the Sun God when he was cured of the disease.

In a place near Bhuvaneshwar there are sculptures relating to the Sun God. In the Bagh Caves of India there are sculptures of the Sun God and also at Kanda-giri.

The Pallavas were the first to depict the Sun God in stone in the Ratha of Dharmaraja at Mahabalipuram. The Chola Kings worshipped the Sun God.

In the Nageswaraswamy temple at Kumbakonam in Tamil Nadu there is a sculpture and image for the Sun God.

The Sun temple at Suryanarkoil near Aduthurai in Thanjavur District of Tamil Nadu is a famous one. Paranthaka Chola constructed the temple in the 10th century and it is known as Sri Gandarathithiya Graham. The Sun God is represented with two consorts

In the Konarak sculpture he is represented with four consorts. They are known as Chaya, Ranjani, Swarna and Sarvakala.

In some sculptures the Sun God is represented as having the bird Garuda as his mount. The chariot of the Sun God is said to have only one wheel.

The Sun God is represented on flat stones in the Navagraha Aradhana. One such stone can be seen at Gangaikondacholapuram in Tamil Nadu. It is known as Kamala Yantram

The Sun God is not only worshipped in India but also in foreign lands and countries. The painters of Eueope have depicted the Sun God in their paintings.

In Tamil Nadu the first day of the New Year is dedicated to the Sun God when he moves from one zodiac sign to the other.

The Tamil month of Thai or Sankranthi is important for the Sun. It is considered to be the early morning for the Devas.

On the Sankranthi day the Sun God is worshipped in the South. Figures of the sun are drawn on planks and puja offered to it. Sweet Pongal and sugarcane is offered to him.

Normally the month of Thai falls after the rainy months and cold month of Margazhi and naturally every one will welcome the bright half and bright light and heat of the sun. For the crops the sun light is essential. So he is welcomed in every home.

Not only in Tamil Nadu, but also in Andhra Pradesh sun worship is very popular during the festival. There is a famous temple for the Sun God at Arasaville in Srikakulam Distrit of Andhra Pradesh.

Buddhists have worshipped the Sun God. The Arabs had also paid homage to him.

One Muslim by the name of Shammas was a worshipper of the sun. In the Arab world he was known as Shammas, and social Muslims who worship the sun were given the name of Shamsis.

In the Jain Cave temples figures of the Sun God are seen at Kandagiri in Orissa. The Sagars were responsible for sun worship in India from the 3rd century.

In Uttar Pradesh there is a sculpture of the Sun God at Lala Bhagat in Kanpur District. It is carved in a pillar near the figure of Kartikeya.

The reference probably is to the Puranic story that Kartikeya saved the Sun God from the Asuras.

In Pumra, relating to the Gupta period, were figures of the Sun God. In Kayar Ganj the image of the Sun God was unearthed some time back.

Adi Sankara worshipped the Sun God. He argued with the Surya Upasaka Diwakara and won laurels and later instituted a section for the Sun God in the Shan-matha Mission organised by him.

There are temples to the Sun God in Mudhra in Gujarat, Manda Sagar in Malwa State built in the 11th to the 13th century.

In Sirohi in Rajasthan an image of the Sun God was discovered by the Archaeological Department, In Kashmir a king by the name of Lalithalayan, built a stone temple for the Sun God. But it was later destroyed at the time of the invasion of Sikkandar.

In the South, temples for the Sun God are found in Trichy Caves, Tirutani, Kaveripakkam in North Arcot District, Thirumuthukundram, Tiruparaithurai, Kancheepuram, Thanjavur, Brihadeswarar temple, Chimdambaram and other places.

Suryanarkoli has a separate temple for the sun and the Navagrahas.

Some kings have made endowments for the worship of the sun. Others have inscribed the figure of the Sun God on their coins. The Panchala Kings have been mentioned in this respect. In the second century coins there are figures of the Sun God.

One of the Grecian kings had inscribed the figure of the sun in his coins.

N. Ramakrishna

DEBT TO INDIA

(Continued from last week)

In the wilds of America the Divali is celebrated. There it is called not Divali but Ram Sitaa.

Tourists are given food for thought. Thinkers are made to think. Men of letters are made to see that in its vastness literature is comparable to the world and the Vedas comes at the head of books that should claim the attention of the serious reader.

One serious reader was Louis Elbe who, in Lavie future, spoke in high terms of the Vedas and quoted a Vedic Mantra. We read in his work, published by the Librairie Nouvelle, Paris in 1896 :

"The Vedas which are the most ancient and venerated of the holy books, the fountain head of truth and law and science, proclaim that death does not wholly annihilate man, for the bodies which come to an end enfold an eternal soul, indestructible and unchangeable.

"When the man is smitten of death, his breath goes back to Vayu, his life to the Sun. But there remains of him that which is undying. It is that, O Agni, that thou must warm with thy rays, fire with thy flames, O Jatavedas."

In India Narayan Bhavanirao Pavgee repeated what Elbe said in France :

"The Veda is the fountain-head of knowledge, the 'prime source of inspiration', nay the grand repository of pithy passages of Divine wisdom and even eternal truth." (Vedic India, Mother of Parliament.)

Internal evidence cannot but convince the lover of truth that the Vedas are up to the mark.

The Vedas are preoccupied with the mind. "The mind", writes Upton Sinclair in The Book of Life "Is the instrument whereby our race has lifted itself out of beasthood. It is the instrument whereby we hold ourselves above the forces which seek to drag us down, and whereby we shall lift ourselves higher, if higher we are to go."

The Yajurveda makes the devotee repeat : "May this mind of mine be ever impelled by righteous motives."

The repetition constitutes the first step that enables him to lift himself out of beasthood.

"Now that we have degraded ourselves and become heartless it is up to each and everyone of us to convert all our hearts into jars to receive our Lord who gives purity liberally" says the Sama Veda.

From "Truth", Calcutta.

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From The "Hindu", Madras :

"Aeronautics in the Vedic Age"

Sir,—Your editorial in your issue of May 27, and some inspiring comments from five scientists of the Department of Aeronautics, Indian Institute of Science, Bangalore in your issue of June 28, persuade me to quote the following relevent observations by the German scholar, Erich Von Deniken, in his second best seller in 18 languages : "Back to the Stars".

"What a mass of fascinating and mysterious information about flying machines and fantastic weapons in the remote past can be found in the translations of the Indian Vedas and epics ! The Old Testament, with its vigorous, vivid descriptions pales beside these Indian jewels.

"The International Academy of Sanskrit Research in Mysore, India, was the first body to make the experiment of rendering a Sanskrit text by Maharshi Bharadwaja, a seer of an early period, in a way suited to our modern way of thinking. The result that lay before me in black and white was so astounding that during my journey to India in the autumn of 1968, I had the accuracy of the translation checked both in Mysore and at the Central College of Bangalore. This is how the modern translation of an ancient text reads : "An apparatus that moves by inner strength like a bird whether on earth, in the water or in the air, is called Vimana....which can move in the sky from place to place.... country to country, world to world... is called a Vimana by the priests of the sciences.... The secret of building flying machines .. that do not break, cannot be divided, do not catch fire....and cannot be destroyed....the secret of making flying machines stand still....the secret of making flying machines invisible ; the secret of overhearing noises and conversations in enemy flying machines ; the secret of taking pictures of the interiors of enemy flying machines ; the secret of ascertaining the course of enemy flying machines ; the secret of making beings in enemy flying machines unconscious and destroying enemy machines."

If all that is contained above with such magnificent precision are not fantasy, then ours is not the first Space Age on this ancient planet.

Samananda.

Ongole (A. P.)

"The Hindu", (July 4, 1973)

II

Sir,—This refers to the letter of Mr. Samananda (July 4) and the observations quoted by him from the German scholar Erich Von Deniken's second best seller 'Return to the Stars' (not 'Back to the Stars' as mentioned by him). It would not be superfluous to mention that in his first book 'Chariots of the Gods ?' which fetched him worldwide renown and a doctorate, Von Deniken has put forward the theory that in the earth's remote past the planet was visited by beings from space who perhaps fathered humanity as we know it. To substantiate his theory, he has cited a number of examples from legends and ancient scriptures, including the Bible, of visits of the 'Gods' from the unknown and the fiery chariots from the heavens, among which we get the following references to Ramayana and Mahabharata :

"We shall not be very surprised when we learn in the Ramayana that vimanas e., flying machines, navigated at great heights with the aid of quicksilver and a great ropulsive wind. The vimanas could cover vast distances and could travel forwards, pwards and downwards. Enviably manoeuvrable space vehicles !"

"At Rama's behest the magnificent chariot rose upto a mountain of cloud with a remendous din....(N. Dutt, 1891)".

"We cannot help noticing that not only is a flying object mentioned again, but lso that the chronicler talks of a tremendous din. Here is another passage from the Mahabharata, 'Bhima flew with his vimana on an enormous ray which was as brilliant as he sun and made a noise like the thunder of a storm. (C. Roy, 1889)".

"In the eighth book we meet Indra in his heavenly jet chariot again. Even imagination needs something to start it off. How can the chronicler give descriptions that pre-suppose at least some idea of rockets and the knowledge that such vehicle can ride on ray and cause a terrifying thunder ?"

Further extensive scientific research with our ancient legends and puranas, I am confident, will not be futile.

N. Muralidaran.

Madras.

"Hindu" dated 14th July 1973

Office of the Governor's Household, Tamil Nadu

Raj Bhavan,
Madras
Pin Code 600022

3rd July, 1973

Dear Sir,

I shall be thankful if you can kindly supply me urgently one copy of the book "VYMANIKA SHASTRA" of Maharshi Bharadwaja for the use of the Governor. The book may please be sent by V. P. P. to the following address :

"The Assistant Comptroller,
Governor's Household,
Raj Bhavan,
Madras-22".

Thanking you,

Yours faithfully,
A. Ramaswamy
Private Secretary to
the Governor.

Thiru G. R. Josyer, M.A., F.R.E.S.,
Director, International Academy of Sanskrit Research,
100 Ft. Road, Mysore 570004.

Members' Voluntary Winding-up.

Name of Company : The Mandayam Corporation Ltd. (In Liquidation). Mysore–4.

Notice Convening Annual General Meeting.

Notice is hereby given in pursuance of section 496, that a General Meeting of the Members of the above named company will be held at KI–1087, Chamaraja Road, Mysore–4, on Thursday the 2nd August 1973 at 10 A.M. for the purpose of having an account laid before them showing the manner in which the winding–up has been conducted, and the property of the company has been disposed off and hearing any explanation that may be given by the Liquidator.

Dated: 25-6-73

H. K. Narayana Iyengar,
Liquidator.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 taditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

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Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

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300 MILLION KW!

The Soviet Union has no threat of nergy crisis unlike the West, where it s a cause for anxiety. Scientists of the ouncil for the study of productive forces t the USSR State Planning Committee see uarantees against energy crisis both in this ountry's rich natural resources (payable leposits of natural gas, for example, are wice as large as those of the US, while potential gas resources in the USSR amount to 100 million cum) and in the planned economy. Production of electric power, coal, oil and gas is expanding to meet the growing demand of the economy and population. The aggregate capacity of Soviet power stations increases annually by II million kW to reach 195 million kW by the end of the current year. The total potential capacity of 108,500 rivers in the Soviet Union is estimated at about 300 million kW.

In the 1980s the USSR will complete building a single electric power system to include about 700 power plants with an aggregate capacity of 127 million kW. A single system of gas supply is also being built.

As the Soviet Union expands its industries producing electric power, oil and gas, it steps up exports of them to the Comecon countries. Since 1962, for instance, there has been a 10-fold increase in the Soviet contribution to the Mir electric power grid which includes, apart from the USSR, Bulgaria, Hungary, the G D R, Poland, Rumania and Czechoslovakia.

DRYING TIMBER

Modern methods of industrial building technology call for great amount of dry high-quality timber. It will be recalled that it gets dry very slowly. At the Heat and Mass-Exchange Institute of the Academy of Sciences of Byelorussia (a republic in the west of the USSR) a new method of its drying in....water has been evolved. For this purpose steel plates-electrodes are lowered in a basin filled with water. Then timber is put in the basin. Under the effect of electric current heat is released warming the timber. When taken out of water it quickly emits heat and, at the same time, moisture, getting dry from inside. The process is 50 times quicker than that of drying timber in the air.

FRENCH JUSTICE

Romano, Benito Mussolini's jazz musician son, recently filed a suit with a Paris court against the 'Paris-Match' magazine, claiming 100,000 francs in damages for hinting that his papa had organized the assassination of Pope Pius XI. The court threw the case out on the grounds that Romano's name was not mentioned in the magazine's report and consequently, it was not prejudicial to him !

NICE FILMS

Monsignor de Bazelaire, Archbishop of Chambery (France), decided to check up on the moral standard of the films shown in France. He saw 400 pictures and discovered that they featured about 2000 crimes, including 310 murders, 74 cases of blackmail, 43 arsons, 14 forgeries, 1'8 2 perjuries, 84 instances of corruption of minors, 505 tragic divorces, and about 700 minor offences !

HONOUR FOR MOSQUITOS

"A special medal for military and civic valour has been struck in Sierra Leone. Depicted on it is the anopheles mosquito so honoured for its "bellicosity" as a carrier of malaria. This mosquito, it is clamed in Sierra Leone, was a serious obstacle to the penetration of the country by European colonialists. True enough, malaria was once so widespread there that Sierra Leone was referred to in Europe as the "White Man's Grave" !

Here they would be given Taamra-Patras !
Ed.

PLAYING WITH LIGHTNING

There cannot be many structures in the class of Moscow's 537-metre high television at Ostankino that are struck by lightning quite so frequently. However, there is no threat to life, to buildings or to broadcasts. Everything has been done to divert and render the fiery bolts harmless. Moreover, they are being turned to account, for the tower is a testing lab for instruments registering atmospheric electricity discharges.

Observations of lightning discharges have been conducted over three thundery seasons (the tower is well earthed). During thunderstorms, discharge counters and innumerable cameras are automatically switched on.

It is now known that about 95 per cent of the cloud-to-ground discharges (there are also cloud-to-cloud discharges) are directed downwards, from the cloud to the ground. But two-thirds of the fiery threads which flash between the clouds and the TV tower are directed upwards and only one-third take the usual downward direction.

Within a radius of one kilometre of the tower, lightning strikes the ground three times as often as farther away. The tower attracts the discharge from the surrounding space to its zone. Twelve strikes at the tower were registered during a single storm in the spring of 1972.

Some sections of the tower are hit by lightning much more frequently than others. The part situated at a height between 500 and 537 metres attracts the lion's share of bolts from the sky.

LSD VS. STP

A strange sight greeted policemen on duty at the seaside park at Llandudno, North Wales. Swinging from a tree, beating his chest and yodelling like Tarzan was a naked boy of about 14. It was a difficult job getting him down—he continued to behave like a savage. It turned out that to prove his "mettle", the boy wanted to take LSD but has swallowed by mistake a large dose of STP, an even more dangerous drug. Fortunately, he recovered after being given special treatment.

A NEW SCHOOL

The Soviet Union has set up its first school of young tight-rope walkers—in the mountain village of Tsovkra, in Daghestan, a republic in the North Caucasus.

Since olden times this village has been reputed for its dashing, dexterous young men, who can walk the tight-rope across a mountain gorge. Every boy in Tsovkra is considered to have been born on the day he makes his first sure steps on the tight-rope.

This hobby has lead inhabitants of the village to the circus arena. Their first professional rope-walkers' troupe was created 35 years ago. Now more than 40 people from Tsovkra work in Soviet circusses, and they have performed in dozens of countries.

CHESS FROM INDIA

Chess originated in the 2nd century A.D., not in the 6th, as has hitherto been believed.

During recent excavations of a 2nd century encampment called Dalverzin-tede, in Uzbekistan, archaeologists of this Central Asian Soviet republic discovered two ivory chessmen.

One of them, 2.4 centimetres high, is a bishop. The other, 1.8 centimetres high, a zebu, which must have been employed as a rook.

It is thought that this type of chess comes from India.

NARI DHARMA

WOMEN'S DUTIES ACCORDING TO ANCIENT IDEAS IN INDIA.

by M. A Ananthalwar, B.A., L.C.E..

According to the teachings of our Sastras, man and woman stand for 'seed' and oil' in nature. Yagna Dharma and Tapo Dharma are recognised in the Kama Mimamsa hilosophy and the Smrities, as special Dharmas for man and woman respectively.

The woman has to observe :—

(a) The three-fold Tapas,

(b) Satitwa or chastity,

(c) Aswatantrya (dependance or obedience to another).

These three-fold aims of woman make her different from man, whose duty is to ractise the more austere form of Yagna Dharma, consisting of self-sacrifice, service &c.

Side by side with the male, the female evolution goes on from the earliest times f organic life. Male souls evolve from previous male births and female souls from revious female births. In the female, weakness, softness, blandness of exterior are the haracteristics. In the male, features giving an impressive appearance of strength, vigor, eroism and independence, are markedly noticeable in many of the higher animals, birds, nd quadrupeds. The lion's mane, the peacock's plumage, the colours round the parrot's eck, the moustaches and beards of man are positive emblems of strength and self-lependence in the male. Such characteristics are not found in the female, and so they are onsidered unfit for independence. She has therefore to dedicate herself to her Sahaja)harma, which is dependence and service to the male and preferably to one male, and she vill be helped by the Karmas she performs with her male to attain her final goal of life.

The Yoga Sastras say that by Nididhyasana, i. e. by intensely willing for an)bject or ideal, man alone can attain the ideal of Moksha ; but, if woman dedicates her-elf to him and helps him and secures his unabated love, she succeeds in evolving herself as a man in her later births. She has no Moksha or liberation, till she becomes man ; for as a woman, she can have none. It is clearly stated that, through thousands of births, woman will be woman, until she evolves into a man's form, after she becomes firmly attached to her one man in righteous and unsparing love, combined with self-sacrifice to the husband as the only ideal and god of her heart. Till she gets to man's state in her evolution, woman will have only abhyudaya or temporal welfare, but not absolute freedom. Thus it is that the Sastras lay much emphasis on Chastity as the greatest virtue for a woman to practise. It is Yoga for her, like Asrama Dharma to man ; i. e. if she co-operates with the man as a co-partner in his Asrama Dharma, she gets half the fruit of the husband's performances and she will be called the Patni or Pati-kartrika-yajnasyaphala-bhoktri i. e. enjoyer of the fruits of her husband's performances.

The highest type of Sati woman is one who deems her husband as the only man and all other men as women ; she dedicates her passions to her husband only, and acts subservient to his need and will. No will of her own must act ; not even her personal existence she claims, except for service to her husband.

The next in order looks to her passions and her will, but she also looks at her elders as fathers, her equals as brothers, and the younger as sons. This is different from the first type, in that the latter looks upon all others, except her husband, as women.

In the third order, the woman may have a passion for the wrong man ; but she effectively overcomes it by exercising her will and thus saves her chastity.

The fourth and the last order is that in which the woman still can control her will, even while her mind is unbalanced by evil thoughts.

It is only as the first type of Satitwa described above that the woman can evolve herself into a spiritual man in her next birth and attain virtually her Mukti (according to Bharadwaja's Karma Mimamsa). There are instances of some women, who were so attached to their husbands that they burnt themselves on their funeral pyres, and to such, the Puranas have given a fifth heaven. The other varieties of chaste woman described above will be born again and again as women only, but will gradunlly rise to higher stages of Stritwa and Satitwa and then become men and get their liberation from births in due course.

Sati or self-immolation has been stopped by law and rightly too, because all cases of Sati were not the results of the genuine love of the first type of chastity, nor even of the other types. The hearts of the woman were not pure or chaste in several cases, and still they committed the fraud of Sati under the excuse of a vow.

The type of love of the first degree to the husband was to be kept up even as a widow. This was the principle on which 'widow remarriage' was prohibited. It was the same type of chastity—the chastity of the first type—which was fixed to be practised by the widowed wife, as 'ascetic chastity' after her only man had been separated from her by the workings of her own Karma. That, according to the Sastras, kept her spiritual level high and she could attain Mukti in the usual course. The Brahmins were enjoined the most rigorous rites for keeping themselves and their woman pure. The other varnas were allowed some laxity in the matter of marriages, widowhood etc., and were let off with less punishment.

Bharadwaja has discussed in his Karma Mimamsa how marriages of near kinship are bad and are comparable to nourishing oneself with one's own blood, and will result in the early extinction of the race.

According to the Hindu Sastras, the age of the boy should be higher than that of the girl.

The Indian woman is pronounced to be unfit for any independent living. The Sastras never say that man and woman are equal. It was said to be against nature that the weaker sex, the woman, should ever be thought stronger than, or equal to, man. There are dangers foretold about women's predominance. If the will of woman is allowed to dominate, the progeny will be mostly female and deaths of infants frequently occur, ending in extinction of race and even of the nation.

The Purana Samhitas also state that sensual and evil-living men will be born as women only in their next birth, by way of punishment. But, if the woman preserves her Achara of Satitwa and the man his Yagna, both will grow Satwa ; they will be ingratiated by their purity of conduct into the favours of Pitrus, Devas and Rishis (ancestors, gods and sages) as explained in Sambhu Gita.

Thus the sum and substance of the whole is that the wife is a good part of man, a proper companion in this and the next world, a source of prosperity, pleasure and salvation to the pitrus, as the Mahabharata has it. Therefore, the Nari-Asrama Dharma or woman's duties and Acharas should, according to the sastras, be maintained pure, in order to achieve elevation in evolution and raise the human race and preserve it from ruin and extinction.

M. A. Ananthalwar.
1929

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H. K. Narayana Iyengar,
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"BELEIVE IT OR NOT"

On March 21, 1972, a letter was written in Washington to a man who died in 1949. A man named Robert Ripley.

"Believe it or not" began Edward Peterson. "I am the owner and producer of a board painted with 5000 coats of paint. I did at least 94 per cent of it myself in a period of 13 and 3/4 years....

"I wonder if you are ready to show the world this tremendous achievement. Some say yagotta be nuts to put 5000 coats of paint on a board !"

Nuts are not, 20, maybe 25 a day, letters like that still funnel into the New York office of "Believe It or Not."

Nothing like the reputed million a year that came in when Robert Ripley was alive, living on his island, working in his bathrobe. touring the world in his Chinese junk. But still. they write.

People like Emory F. Tobin of Vancouver, Washington, who travels around the world at his own expense and has sent in, once a month for the last ten or fifteen years, completely documented oddities he has ferreted out.

And people like Wayne Harbour, out in the great American Midwest, who acts as Ripley's un-official checker-upper, spending thousands to get written confirmation of all published items.

And those who still write in, five years after it was published, trying to solve Ripley's 50th anniversary puzzle.

"We got all kinds of people around," sighs Paul Frehm with the hard-earned ennui of a man who has illustrated an estimated 30,000 "Believe It or Nots" since 1937. "Everybody thinks that what's their own is the greatest in the world."

They write about overcoats they've worn for sixty years without a tear, about coincidences, family names, physical feats, roots that look like deer, potatoes that look like ducks, like doves, even like buffalo !

"Sometimes we open up the box and it just stinks up the place. I'm not kidding you," complains Frehm. "Once someone sent in twin squashes. By the time we got 'em, gosh, it was something frightful !"

Everything that comes in, Edward Peterson's letter included, is reviewed by a three-man editorial board. There are Frehm, and Lester Byck, an editor at King Features Syndicate ("in newspapers since God was a pup") and a writer of Beleive It captions since 1946. And there is Norbert Pearlroth.

At 76, Pearlroth has been Ripley's entire research department for the past 50 years, reading an estimated 350,000 books in 13 languages in that time, looking for oddities!

"It's like going out and saying 'I'm going to find a 20 dollar note'," he says. "How do you know you're going to do it ? We are not fitted with prophecy, we have to read. We dig them out of nowhere !

"You might read 20 books and not find anything. But thanks to the law of averages, which fortunately has not been repealed, I find them. It's a weekly miracle."

And what is it exactly these three look for in a potential "Believe It or Not" item ? "It has to be unbelievable," says Byck, fairly shouting.

"Just unusual is no good. It has to be so astounding it's unbelievable, so that somebody would look at it and say, "That's a lot of crap, I swear to God I don't believe it !"

K. T.

(TO BE CONTINUED)

NAMES

Different nations naturally have different ways of forming people's names. In the case of the Germans, the Anglo-Saxons and most of the Scandinavians, they consist of personal and family names (after the father) the Scandinavian Larsen, Scottish MacDonald and Irish O'Casey means the son of Lars, the son of Donald and the son of Casey. In Iceland, there are no surnames as such: for instance, Benediktsson, which means the son of Benedikt, is a patronymic. The Poles, Czechs and Bulgarians have no patronymics. With the Chukchi, the given name is also the Surname.

In Catholic countries, people are given several names, usually the names of saints. One member of the Portuguese royal family had fourteen names and five surnames. But the Church demands extra for the name of each saint, and so poor people content themselves with two or three names. And the witty French have thought up the name Toussaint, which means "All Saints" !—it is very popular in France and in some African countries. Spaniards have double surnames —for instance, Enrique Perez Rodrigues (Perez is the father's surname and Rodriguez the mother's). There are also personal names that are used as family names, and vice versa, e. g. Gerard Philipe and Philippe Gerard.

Chinese names consist of two elements. Take Li Po-chao, for instance. The first is family name and the remaining two-syllable element—Po-chao in this case-the personal name. Vietnamese names consist of two or three elements: the father's family name, a little characteristic but of compulsory element-Van to designate males and Thi to designate females-and the personal name. For example, Nguyen Van To and Pham Thi Thinh. The Japanese put the family name first and then the personal name—Kamikawa Hikomatsu. Female names tako the suffix "ko," as in Haruko. There are also numerical names—Ichiro (First), Jiro (Second).

Name systems underwent changes in the course of history. In Russia, family names were introduced during the reign of Peter I, and in North Africa and Asia Minor only fifty years ago.

DARWIN TABOO

The Georgia State Senate does not dare follow the example of the Tennessee State Senate which has forbidden the teaching of Darwin's theory of evolution. The decision adopted by the Georgian Senators says it can be taught in schools, but only if a similar amount of time is given to Bible lessons. To compensate for the moral damage done by Darwin, one should turn more often to the Holy Scriptures, the compromise decision Says.

YOUNG ADDICTS

The hard core of drug addicts in the Federal Republic of Germany is constituted by some 40,000 young people aged between 12 and 25 years, a government representative recently stated in the Bundestag. Last year the West German government allocated 22.3 million marks to combat narcomania !

THE AMERICAN WAY

In the last two years the U. S. Food and Drug Administration has prohibited the sale of 408 medicines after a thorough check-up. Most of them are antibiotics which cause serious ailments, result in the birth of abnormal children, etc. Their makers, however, have decided that what is bad for the American is O. K. for the Brazilian ! And so, the Jeune Airique magazine writes, many of the medicines forbidden in the United States have found their way to Brazil's pharmacies and shops !

Letter to Grand-daughter

Mysore
26-6-73

My Dear Grand-daughter,

I received your letter. We are glad that you got a first class. You owe it to your efforts and your parent's anxiety. My blessings count for little. But to parents it should make no difference whether a daughter or son gets a Ist class, or some other class. The bond of the relationship is not to be affected either way. But Ist class B.Sc., would mean admission to M.Sc., which in turn would mean D.Sc., and then find a pairable mate, and go to U. S. A., on $ 1000 a month, and live in a small nest, feeding on costly crumbs, performing some set of daily chores, amidst a swarm of mechanised human beings, with the evenings occupied in a quest of carnal amusements, which become blaise and pall before long, and have to be stimulated by resort to opiates, and discharging their debts to the old folk at home by a monthly remittance, with which they solace themselves for the loneliness of their old age ! It is a sort of tragi-comic scheme of things, which brings happiness to neither the young people, nor the old people, and does good neither to the mother-land which they have discarded, nor to the country of their adoption. To think only of earning money and maintaining one's body, until it crumbles, by heart attack, or blood pressure, or is burnt up by cancer or tumour, is rather an animal kind of life, and is sub-human, and unworthy of one's manhood.

There is a saying in Sanskrit :

ಭೂತಾನಾಂ ಪ್ರಾಣಿನಶ್ಶ್ರೇಷ್ಠಾಃ ಪ್ರಾಣಿನಾಂ ಬುದ್ಧಿಜೀವಿನಃ ।
ಬುದ್ಧಿಮತ್ಸು ನರಾಶ್ಶ್ರೇಷ್ಠಾಃ ನರೇಷೂತ್ತಮ ಬುದ್ಧಯಃ ।

"In creation, things which have life are superior to the inanimate; of the animate those which live by their intelligence are superior ; and of the intelligent creation man is superior, and among men, the highly intelligent are superior."

The human body is not just flesh and blood, like a pig's or sheep's or bullock's, but is complete like a H. M. T. watch or a motor car, with numerous mechanisms, and the object of education is to understand one's body in all its intricacies, in order to maintain them in first class trim through life, so that the life may reach its full height, and ultimately blend with the Universe when its end comes. Inside the physical body, there is a subtle body, and mind, intelligence, and soul. All these need to be understood and developed with care, for man to reach the higher plane of intellectual and spiritual manhood. But physics is not concerned with them ! Education which neglects them doesn't deserve the name. In the Chandogyopanishat sage Aruni's son, Shwetaketu, is sent to a preceptor to get educated. After 12 years of Vedic studies, at 24, the young man,

proud and vain, returns home, and reports to his father that he has finished studies and is educated ! The father quietly asks, "Son, you say you are educated, and feel quite proud of yourself. But did you ask for that knowledge by which the unheard becomes heard, unknown beccmes known. and un-understood becomes understood ?" The son requests the father to impart to him that knowledge, the knowledge of Creation, Universe, and Godhead !

Now education has become passing examinations with merit, and finding a four figure salaried job !

Your namesake, Queen Meera, had all the enjoyments of a Queen, but got palled by them. Her soul yearned for God, and giving up jewels and dresses and palaces, she surrendered herself to God, and her entire womanhood poured itself forth in soul-stirring songs which enchanted listners and brought her ineffable happiness. She did not seek to make some money somehow or other. Was she a fool ? But you bear her honoured name !

Again, Prince Buddha was heir to a kingdom, had youth, wife, and wealth. But it all palled him. He sought solution for man's misery, be he wealthy or be he poor. He gave up kingdom, and went to the forest to meditate ! His quest brought him eternal fame !

The human body quests health. The mind quests knowledge, vast and varied knowledge. And the soul quests God, who has created it, and who has to absorb it.

Physics does not teach the art of facing life's problems, the regulation of one's conduct in relation to one's surroundings, or teach one the aim of living, and how to justify one's existence.

Are we our body, or our soul, or both together ? How does the soul enter it ? Why is the body just dead when the soul leaves it ? And why does the soul leave it, and where does it go ?

You see how much there is to know, and how short of it graduation falls. We pass through life mostly in ignorance !

We do not see that the earth under our feet is moving with 1000 miles speed per hour ! What makes it revolve like that, and cause our day and night ? And why does it revolve round the Sun, and who makes it do so ? And the blazing Sun ! How long has it been blazing ? What is its daily power consumption ? Since how many billions of years ? Who supplies his power ? And how does he remain in the sky without falling down ? And what are those little things which glimmer in the night sky ? Are they Nixon's space

stations ? Or is all that the creation of some supreme One,—He, She, or It,—whom the ancients called God,—operating the Universe like a vast circus show ?

But the so-called greatest Physicist of Hebbal, Raman,—a man is deemed "great" if he gets a little slice of Alfred Nobel's blood money !—ignored the sun, and spent his life studying the effect of the sun's rays on glistening stone pebbles ! He peered through the microscope, and saw some effect of God's Nature, and claimed it as his own creation,—"Raman effect" ! But he could not believe that God created the Sun, and all the Suns ! He could not infer God through all His Physical Creation. That was the measure of his education ! Yet he is considered a great Indian ! That is our ignorance !

I don't know why I have written all this in reply to your letter. I do not know whether you will find anything new in what I have said, or whether it could take rank as "Letter to a Grand-daughter !" A fortnight ago a graduate from Oxford Union wrote to me that he was an Oxford Graduate in Modern History, and wanted to know from me about ancient Civilizations ! How my poor name could be known at Oxford, and I, who am nobody really, could enlighten an Oxford Graduate, I do not know. I have not yet replied to him.

With best wishes,

I am

Yours Affectionately,

G. R. Josyer

To

Sow. Meera Tirunarayanan,

Bangalore-12.

THE COMPUTER

There is a multitude of Italian accountants, book-keepers, economists and other specialists working since April to correct the mistakes made by a computer in calculating the national budget. Because of these mistakes, the government still has no precise data on the volume of state expenditure and the fulfilment of the 1972 state budget, although the report on the country's financial state was to have been ready by April 30 !

LESS CARS

The F. R. G. Ministry of Transport has calculated the damage caused the national economy by the overabundance of cars. The losses sustained as a result of accidents come to about 18,000 million marks a year, and traffic jams cost another 8000-10,000 million ! After adding a few other items, Transport Minister Lauritz Lauritzen has come to the conclusion that the losses total 30,000 million marks a year !

TOURIST SIGHT

The famous Alcatraz prison, closed in 1962, is to reopen on November 1—but this time not for criminals. The U. S. National Park Service has decided to turn into a tourist sight. Experienced guides will show visitors the cells which once accommodated Al Capone, Basil (the Owl) Banghart, Creepy Karpis, gunman, kidnapper and graduate of Ma Barker's Midwestern gang of the 1930's, and hundreds of other gangsters for whom Alcatraz was a second home.

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BENGAL LAMPS
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"BELEIVE IT OR NOT"

(Continued from last week)

A sharp eye is kept out for repeaters and for phonies, like the boy who wrote that he could only fall asleep at 6 a.m. when his mother came in to awake him.

Controllable coincidences are also out, like someone who was born and married on January 13 and lived on 13th street. As Byck cannily points out, the last two could be arranged if "the man wanted to be a freak."

Also unusable are things libellous, profane, in bad taste and just plain gruesome. "We obviously deal in weird things, but if it's so grotesque it might turn somebody's stomach we turn it to down," explains Byck.

"Like somebody's head being chopped off, that kind of thing. We don't want the guy who had to back 14 times before it came off. If it's anything more than twice, forget it."

Other things bother Byck, too. "I have a phobia against snakes," he admits. "I don't put them in if I can avoid it, especially on Sunday.

"Spiders are another thing I don't think people like to see. If we use one, we draw a big web and a very tiny spider. A lot of people will look at a spider and get nightmares."

With all these strictures, it is not surprising that a good bit less than of reader's submissions find their way into "Beleive It or Not."

However, if the editorial trio is initially interested, a "Beleive It or Not" information blank is sent out, to be filled out, signed, witnessed and returned with a photograph before a final decision is made.

Among all the reader offerings he has trudged through over 50 years, Norbert Pearlroth has three anecdotes he considers "almost incredible."

The first one is the story of a great African hunter who killed 205 elephants, the most any man ever claimed. "Not a very enviable record," muses Pearlroth. "Killing elephants doesn't seem like a good life's work."

But no matter, when the man died he was buried in a secluded spot. And out of nowhere comes this herd of elephants, which broke into the burial compound, dug up the tomb and trampled on the hunter's bones.

"As though they had some kind of duty to perform," Pearlroth concludes ominously. "It's one of those great mysteries."

The second anecdote is the tale of a farmer with a cow and six sons, one of them blind. Occasionaly the cow would escape and the farmer would send one of his boys after her.

"If it was a sighted son, the cow would run as fast as ever she could. But if the blind son were sent out the beast would stand stock still, knowing the sound of its bell was the only way it could be discovered.

"How the cow figured out the boy was blind?" asks Pearlroth in Talmudic awe. "I have thought and thought and I can't figure it out myself."

The third instance is the story of a Mexican general who on his deathed felt a bit of remorse and let it be known that any woman who could prove he had fathered a child by her would be compensated.

"One hundred-and-eighty-five women showed up," says Pearlroth, chucking. "He must have been quite a playboy.

"We even got a letter from the wife of an American professor who said she was his only legitimate daughter and how dare we besmirch his good name.

"Well, we sent her a copy of the proof and we didn't hear from her again. She'd led such a sheltered life she never heard how her father had carried on. And she was a little upset we used the item on Fathers' Day."

Compared to all this, Edward Peterson's painted board might seem a little puny. But no, the editorial board loved every coat, and on December 24, 1972, it appeared in the same column with a pedigreed bulldog that made a 1500-foot parachute jump, and a man named X, Noel who became the father of quadruplets on Chrismas day.

"Such a piece of industry," marvels Pearlroth. "Such diligence. Paint is so thin, it's proverbial, people say "I missed him by a coat of paint."

"It took years to make the thing. Where do you find a person who's gone to all that trouble ?" asks artist Frehm.

And editor Byck delivers the final seal of approval : "That's what I call a real "Beleive It or Not". The guy has to be nuts who would do it."

The appeal of bits and pieces like this is, the "Beleive It or Not" folks believe, close to eternal, strong enough to have survived 55 years and still be syndicated in 330 papers.

"A fair item," declares Pearlroth with finality. "This is all right, it's incredible," but it does not involve the emotions. A really good item is one where your heart has some part in it, where your heart begins to beat."

K. T.

THE END

TOURIST IN NEW YORK

A group of New York policemen recently undertook an experiment to see how a foreign tourist would fare in the city after dark. The role of decoy was assigned to Patrick Quinn, who took a walk down one of the main streets one late evening. Here is what the other policemen, following him at a distance, recorded : "At 11 p.m., four youths approached and took Quinn's wallet, containing $5. At 12.15 a.m., a fifty-year-old man stripped the watch off Quinn's wrist. At 1 a.m., Quinn's last valuable, a ring with a ruby-coloured stone, worth $50, was whisked from his finger by a twenty-year-old man" !

STATE JEALOUSIES

Maine and New Hampshire (U. S. A.) have quarrelled over the Atlantic offshore waters about 10 square kilometres in area. The "territorial issue" became especially acute when it was found that those waters abounded in lobsters. Things reached a point where the Maine state authorities began arresting lobster catchers from neighbouring New Hampshire. That didn't help. What is more, New Hampshire appealed to the Supreme Court to recognize its right to this lobster-rich area. In so doing, it invoked a decree issued by the King of England back in 1740, which recognizes these waters as part of New Hampshire.

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August 9, 1973

Shri G. R. Josyer
International Academy of Sanskrit Research,
MYSORE-4.

Dear Sir :

I had seen mention of your work and particularly of the Vymanika Shastra in the book CHARIOTS OF THE GODS. We did write to you in November 1972, but now I see that the address and the title of your organisation to which we wrote was completely wrong and hence the letter must not have reached you.

Radco, Inc is conducting research in many ancient manuscripts and sciences of India and we have already suceeded in reconstructing several of the metallurgical experiments mentioned in Tamil scriptures with the help of Siddha vaidyas in Tamil Nadu and Kerala. The results we have obtained are truly remarkable, as, we have been able to formulate strange metals and alloys based on information in the old scriptures. Further research in this aspect is continuing and for this I have come to India & will be in the country till the middle of November.

Your present address was provided by the Hindu offices here and the review of your book is very interesting. In this connection I would like to express interest of Radco, Inc to get further details of the research work being done by your academy with a view to see whether we could come to some mutually beneficial arrangement in regard to such work.

Apart from the fact that I would like to buy a copy of the book, I would also like to meet you in person before I get back to USA. I might be visiting Mysore for a day or so next month, when I hope to meet you and pick up the book also. In the meanwhile I look forward to hearing from you.

Sincerely,
Dr. K. S. Ram
Director of Research

THE GYPSIES

The Gypsies were originally a nomadic people of Northwest India. Forced to leave that country for unknown reasons, they migrated in the 5th–10th centuries and for a long time lived in Asia Minor and North Africa. At the beginning of the 15th century they began to settle down en masse in Central Europe. There, they retained their language and living habits but at the same time assimilated certain elements of the culture of the countries they lived in. Almost always they were compelled to embrace the religion of their adopted country, though the vestiges of Hindu mythology remained. According to various surveys, there are between two and five million Gypsies in the world today, including upwards of 175,000 in the Soviet Union.

There are nomadic, semi-nomadic and sedentary Gypsies. Survivals of the past prevail to this day in their social system and family life. They have long been famed as musicians, singers and dancers. They also engage in handicrafts, notably in jewellery making, woodworking and tinning.

According to Myra Salmanovich, senior researcher at the Miklukho-Maklai Institute of Ethnography of the U. S. S. R. Academy of Sciences, Soviet Gypsies live in small groups nearly all over the country, but chiefly in the south. Most of them have become sendentary. More than 70 per cent speak their own language, which belongs to the Indic branch of the Indo-Iranian languages, but almost all of them also speak the language of the people they live with. Back in 1926 the Soviet government adopted a decision to allot land to the Gypsies and to help the nomads among them to settle down. The overwhelming majority of the Gypsies in Soviet Union work at enterprises, institutions, and collective and state farms. There are Gypsy doctors, teachers, artists, writers and translators. The Romen Theatre in Moscow is widely known.

Soviet news.

USE FOR WIVES !

A Japanese businessman by the name of Toshio Tamamato, writes Newsweek, liked the little Thai town of Chiang Mai so much that he decided to settle down there. Soon he bought himself thirteen wives, aged between 13 and 17 years at prices reportedly ranging from $250 to $500 ! Although having more than one wife is not against the law in Thailand, he was nevertheless called to account. Inquiries with the Japanese authorities revealed that Tamamato was smuggling narcotics from Thailand to Japan and had another ten wives "strategically located" in Hongkong, Taiwan, South Korea and Bombay, as well as "several" more in Japan !

TALL CLAIM

Teacher Ernest Shead of Mansfield, England, has calculated that the government owes him more than 69 million pounds. Shead, 63, says his great-great-grandfather fought at Waterloo and failed to collect the 20 pound government bounty for that. If the 20 pound had been invested, he reasons, at 10 per cent interest, the sum would now amount to 69,108,100 pounds. "I'm determined to get the money," he says !

BORING JOBS

Harvard University has compiled a list of the most boring jobs in life. It shows that the worst off is the worker on an assembly line. He is followed by the lift operator, bank guard and copy machine operator. Listed tenth as the most boring job is that of house wife !

PROTECTION FOR TEACHERS

John Lindsay, New York's Mayor, has announced a set of new measures to make schools safer for teachers. Reporting this, the London TIMES says the danger to teachers emanates from intruders who break in to see what they can steal, and from pupils, many of whom are on drugs and carry guns and other weapons. That is the reason why teachers need better protection. And so another $5 million has been added to the $7.5 million already appropriated for this purpose. Among the security devices being tasted is a small pen-sized radio transmitter with which teachers will be able to call for help if attacked.

METAL DETECTORS

One of the emergency measures US airport authorities have had to take to combat hijacking is the use of metal detectors to check whether passengers have weapons on their person or in their baggage. One day the detector at Buffalo Airport "caught" an elderly passenger. A body search revealed no weapon or any other metal object on him. Nevertheless the detector had not made a mistake : the man recalled that he had a grenade fragment in his body since World War I !

TRADE RIVALRY

The British Aircraft Corporation, the London Daily express reports, is anxious to sell its new Jaguar aeroplane to the Indian Air Force. Since the plane is made jointly with the French, there are French representatives in the team negotiating with the Indians. But this does not prevent the French from urging the Indians to buy Mirage aircraft instead. "While the British government tries to be as European as possible", the paper complains, "the French seem to be more nationalistic than ever".

SMALLER TYPE

American worker Howard Thomas, writes the International Herald Tribune, has divorced his gravely ill wife because it was the only way to obtain state welfare assistance to pay the medical bills. His pay was above the limit to qualify for such assistance, and without it the Thomases could not meet the mounting bills. Immediately after the divorce, Thomas applied on her behalf for state aid. "I'm a little bit shook up," siad the unhappy husband and father of six. "I'm sorry it had to happen. But it was something that couldn't be avoided.

DECLINIG TELEVISION

A recent survey shows that public interest in American television network news programmes is declining. The London Daily Telegraph writes that 900,000 households have stopped watching the evening news programmes. The explanation : too much unpleasant news and loss of network credibility.

CAR JUMP

Jim Stark of Valais Canton (Switzerland) has set a new world long jump record–in a car. He did it from an embankment. After taking a good start, he soared in the air over a distance of 43 metres and landed in water. The previous record was 36 metres.

SENATOR ROBBED

Some time ago thieves cleaned out the car belonging to Robert Rovner, a Pennsylvania State Senator. What particularly irked the Senator was that along with other things they took the text of the speech he was to deliver in the State Congress the following day ! The speech was on combating crime !

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G. R. JOSYER.
M.A. HONS. F.R.E.S. M.N.S.L.
Convenor.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೫-೯-೧೯೭೩ ನೇ ಬುಧವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

ಮೈಸೂರು ಚಾಮರಾಜ ಡಬ್ಬಲ್ ರೋಡಿನಲ್ಲಿರುವ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೭೯ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

ತಮ್ಮ ಸುಪ್ರಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ತಾವು ದಯಮಾಡಿಸಿ ಧಾರಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯೆರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

ಕಾರ್ಯದರ್ಶಿಗಳು.

FAST READING

Some 100 Muscovites read 2–3 times faster than people usually do. They were specially trained for only 6–8 weeks at sessions conducted twice a week by Oleg Kuznetsov, a staff member of the Scientific and Technological Library.

Several Moscow researchers formed a public group 3 years ago to deal with the important problem—how to teach people to read faster.

The first experiment started in 1970. 30 Muscovites of diverse age and professions formed a group. They were taught by methods based on research done by Soviet Psychologists and linguists. The entire group has increased its reading speed roughly three times! The first graduates were invited back for control reading a year later. None of them had lost the ability they had acquired.

Oleg Kuznetsov says :

"Not only the eyes and the brain function when a person is reading. Even though a man reads in silence, a speech process is still taking place. Reading speed depends precisely on how quickly a person speaks. Therefore three units of absorption of information—visual, vocal and auditory—are involved when one reads. Strange as it may seem, you have to break a person's habit of 'speaking' the text to make it possible for him to grasp more quickly the meaning of what he sees. Our speaking speed is not very great–150 words per minute is the limit.

"Professor A. Sokolov, a Soviet Psychologist, introduced the term 'inner speech'. This is a soundless, thought conversation which is generated when we think about something, write or read. But 'inner speech' differs from proper speech in that it is, as it were, contracted. Professor Sokolov has shown that, when we read, the words may be replaced by a single image or sketch, or a single short word, which generalizes the meaning of the sentence.

"How does one learn to do this ? It is a two-stage task—one has to stop 'speaking' the text and learn to absorb it with one's eyes only. A whole set of methods has been evolved to make the reader stop 'speaking', to inhibit his speech articulation and to take the speech element out of reading. The second stage is to teach the person the ability to grasp the lines in large blocks. It was discovered that it was necessary to economize movement of the eyes. According to the observations made, the eyes move along the lines in leaps. And the text is absorbed at the precise moment when the movement stops. During the leap the eye doesn't see anything. A man trained to read faster manages to see several and not just a single word each time his eyes stop. When a person has developed a certain knack, he can scan the page not horizontally, but vertically, along a line going through the middle of the page. Special exercises are used to develop marginal vision and to induce the ability to read "vertically".

"Enthusiasts of reading have noticed that a person who can quickly absorb the text can do more work and his thinking becomes more active.

"The flow of information in all fields of knowledge is steadily growing at present. Fast reading is one available means of absorbing a great amount of information.

"Moscow News"

INDIAN POETESSES

It is rare, and therefore perhaps thrilling, to find women writing good poetry. It is rarer still to find an Indian woman doing it. It always gives me pleasure, therefore to skim through the pages of the little volume edited by Mrs. Macnicol, in which a number of poems by Indian women have been collected after translation into English. It is interesting to note that the collection starts so far back as 1000 B.C., when some ladies wrote in Vedic Sanskrit, chiefly about material boons. We get songs in Pali from the 5th to the 7th centuries B.C., when, following a spirit of discontent with degenerated priestly methods, came the teaching of Buddhism and other great doctrines. Many of the verses, therefore, treat about the quest for peace and the freedom of the soul from restrictions of various kinds,—from irksome domestic routine, as well as from life's transitory doubts and fears, but not, as is pointed out, "a release from sin."

In the medieval period, we get poetry of varying types and thought. One is connected with the school of Bhakti, or Devotion to God, culminating in an intense desire for service. The passionate side of it is sometimes built round Sri Krishna's life on earth, sometimes round special shrines. The philosophical side of it is concerned with "release, as due to the realisation of the oneness of the universal spirit, the recognition that the worshipped and worshipper are one. The deliverance sought is from birth and re-birth and bondage to action and its fruits. It is on the emotional side that it is at once most akin to, and most diverse from, the Christian faith. Again and again, a verse from the Psalms might be a free translation of some lines from a Marathi hymn."

There were also women then, who wrote about Court affairs, and were encouraged by royal patrons. As the Moghul power declined in the 18th century, the Court became more debased and the poetry grew more artificial and ornate. We get in this period some poems of religious fervour, in which the thoughts are centred round the personality of a special Guru (teacher). Then comes the modern period, in which, we are told, Europe began to contribute towards India's development. Mrs. Manicol points out the following characteristics of the period : (1) the impetus given to prose ; (2) the extension of the range of subjects in poetry ; (3) the careful description of nature ; (4) a note of romanticism and love poetry ; (5) the desire to serve humanity, as an accompaniment of devotion to God.

Let us now take some selections from the poetry of our Indian ladies. First, come the verses in Vedic Sanskrit, in which there is a poem by Ghosha to the twin Asvin Gods,

"Arouse the lovely hymns and make our thoughts to sweli,
Stir up abundant riches—that is our desire ;
Make glorius our heritage, ye Asvin pair ;
Yea, make us for our princes like the Soma dear.

This praise-song have we made for you, O Aswins,
Have fashioned it as Bhrigus build a wagon ;
Have decked it as the bride is for the bridegroom,
Presenting it to you as our own offspring."

There are a few poetesses in Classical Sanskrit also. Gangadevi wrote, quaintly enough, of the unrealibility of her own sex :

"Shady places where all evil blossoms ; snares that trap as a deer is trapped, minds blended with passions ; weapons wielded by the deceiving emissaries of Desire :— how can the wise have confidence in women ?" Her description of Autumn is pretty : "With eyes like full-blown lotuses, eager to behold her own countenance, verily did Autumn draw out of her own bodies of clouds the mirror of the sun."

Equally pretty is the invocation of Vikatanitamba to a bee : "Divert now your rambling mind, Oh bee ! to shrubs that can bear your pressure. Why do you thus unreasonably torment the double jasmine's sprouting bud, in which as yet no pollen has been formed ?

Among the Buddhist poetesses were some nuns, who had retired from the world from various causes. Here is the plaint of one, who had lost her son :

Now here, now there, light-headed, crazed with grief,
Mourning my child, I wandered up and down,
Naked, unheeding, streaming hair, unkempt,
Lodging in scourings of the streets, and where
The dead lay still, and by the chariot-roads—
So three years long I fared, starving, athirst.

And then at last I saw Him as He went
Within that blessed city Mithila :
Great Tamer of untamed hearts, yea Him,
The very Buddha, Banisher of Fear.

Now all my sorrows are hewn down, cast out ;
Uprooted, brought to utter end,
In that I now can grasp and understand
The base on which my miseries were built."

Compare with this the humourous inditing of Mutta, who wrote :

"O free indeed ! O gloriously free
Am I in freedom from three crooked things :—

From quern, from mortar, from my crook-baked lord !
Ay, but I am free from rebirth and from death ;
And all that dragged me back is hurled away."

There is a pathetic story of a nun called Patachara. She became mad with grief at the sudden loss one day of husband, children, parents and brother. In her crazy wanderings, she went to where the Buddha was teaching. The people objected to her presence : "Suffer not that little lunatic to come hither." But the great teacher intervened, and going to her said to her, "Sister, recover thou presence of mind." He comforted her,

with the words, "O Patachara, to one passing to another world, no child or other kin is able to be a shelter or a hiding-place or a refuge. Therefore, let who is wise purify his own conduct and accomplish the path leading even to Nirbana." Patachara was so won over that she recovered her self-control and eventually herself became a comforter of other bereft women.

The Tamil poetesses are very charming. The poems of Avvai or Avvaiar are well-known. Her parents were wandering pilgrims, who abandoned her at an inn near Trichinopoly. Brought up by kind neighbours, she too became a wanderer, but a poetic one, who was called playfully "A singer who sings for a cup of porridge." Here are some songs from her :

"If the virtuous are ruined, the virtuous are still virtuous ;
If the wicked are ruined, of what use are they ?
If the golden pot is broken, it is still gold ;
If the earthen pot is broken, of what use is it ?"

We slave, we beg, we cross the seas ;
We revere, we rule, we compose, our songs we raise ;
All to feed this wretched body of ours,
Which tortures us for a measure of rice !"

"A home wants nothing when it has a good wife.
If such a woman is not found in the house,
Or if she is a woman who uses hard words,
The house is like a den where a tiger dwells."

Andal is another Tamil poetess, the daughter of a Vaishnava priest. Her adoration of the god Krishna was such that she refused to marry anyone and was finally married to the god in the temple of Srivilliputhur. She wrote two books, Tirupavi and Tirumuli and lived probably about 1000 A. D.

The following are some songs by her :

"O people who live in the world,
Would ye hear what we are going to do to our God ?
We shall sing the praises of our heavenly God, who
Made the ocean of milk his bed.

We shall neither take ghee, nor drink milk,
We shall not paint our eyes after our morning bath,
We shall not wear flowers. Further,
We shall not do what we ought not to do.
Bad words we shall not utter.
We shall give alms and live unto Him."

"Is it not true that black birds in innumerable flight wake up the dawn, sing the praises of the God and greet the coming sun ?

They sing the words of the great God whose bed is the banyan leaf, and who lives in the forest-clad hills." (TO BE CONTINUED)

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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INDIAN POETESSES

(Continued from last week)

"O Cuckoo who singest merrily, playing with thy beak in the Shenbaka flowers, laden with honey,

The god, who holds a white conch in his left hand, has not shown his form to me but has entered into my heart and has made me suffer sorely.

Wilt thou sing, but not too loudly, so that he may come to me ?"

Among the Kanarese poetesses is Kanti who belongs to the Jaina period (1105) : Mahadeviakka, who preferred the life of a nun to that of a King's wife ; Srungaramma and Honnamma who lived at the Court of Chikka Devaraya of Mysore (1672-1704). We give a few quotations from their verses :

"If you build your house on a hill, how can you fear wild beasts ? If you build it by the sea, how can you fear the waves ? If you build it in the village, how can you fear noise ? In this world, we must fear praise and blame equally, without anger and with patient mind."

"Her hands and feet were like the lotus, her eyes and her face like the lotus petal. So she was called Padmini."

She clapped her little hands, she toddled about. People, hearing the sweet words of the chubby child, adored her. She and her friends chattered like parrots and they walked in stately style like swans, or strutted like peacocks, the sweet inquisitive little folk."

A Malayali poetess, wrote a story about a holy Yogi, to whom the Lord manifested Himself in the guise of a mischievous little boy.

"The Yogi seeing the little fellow,
Was over-joyed in his heart,
As a peacock at the sight of a dark cloud,
And drew near in all eagerness
To take him up tenderly and embrace him.
But on the instant, Lakshmi's blessed Lord
Fled swiftly from the place."

A Kashmiri Poetess wrote some poetry, of which the following is a sample :

"Put thou thy thoughts upon the path of immortality.
If thou leave them without guidance, into evil state will they fall.
There be thou not fearful, but be thou very courageous.
For they are like unto a suckling child that tosseth restless on its mother's bosom."

Some of the Marathi poetesses are followers of the Bhakti school: Mukta Bai, who lived in the 13th century A. D., was the child of a poor Brahmin, and died quite young, yet produced some wonderful verses !

"Where never darkness comes my home I made ;
There my delightsome lodging ever found.
That perfect shelter cannot fail our need ;
Going and coming trouble us no more.

Beyond all vision and above all spheres,
He, our delight, our inmost soul indwells.
He, Mukta says, is our heart's only home."

Jana Bai was the servant of a poet, who rescued her form a life of misery. She came after Mukta Bai, and her style is said to be much simpler.

"Tangled in darkness, I,
In the deep night of worldly ignorance,
From this, oh Govind, dearest bliss of Yasoda,
Set thou me free.
Close to thy side no place is found
For such dark ignorance.
Thy fellowship divine
Brings sanctity to men.
Needs were, Brahma itself
Thereby were purer made."

Bahina Bai was the disciple of Tukaram of the 17th century. We are given a poem by her about a little calf which she loved. The story runs that, as a child of eleven, she had been married to a man of thirty-three, who had treated her badly. He hated her pet, and beat her on account of it. The calf died and feeling the transitoriness of all earthly things, Bahina turned to religion. Her husband fell ill and repented of his evil. Finally, both were reconciled to each other and became the disciples of Tukaram.

Chokha Mela's wife was an outcast, but a devout worshipper of God. She lived about 1338. She wrote,

"The flesh is defiled—so they all declare ;
But the spirit is pure, clearly discerning.
Without defilement is no flesh created,
Anywhere in all the world.
The defilement of flesh is in the flesh itself, of a surety.
So says the wife of Chokha the Mahar."

We must not omit mention of the Christian poetess, Lakshmi Bai Tilak, the wife of a great Marathi writer. We are given a poem by her about the incompletes of either man or woman apart from the other.

The chief of the Hindi poets is Mira Bai, who wrote in Gujarati as well as in Hindi. She was a Rajput princess, who, being persecuted because of her refusal to conform to the religion of her family, became the disciple of a saint in 1470. Here is a verse from her,

"Utter not, utter not, utter not any word but Radha Krishna.
Do not forsake the sweet taste of sugar and sugarcane, and mix it with the bitter lime.
Do not forsake the light of the moon and the sun and set your affection on a glow-worm.
Do not give up diamonds, rubies and jewels, nor weigh real gems against pewter.
Miran says, "The Lord who holds up the mountains has given you an equipoised body."

(TO BE CONTINUED)

August 23, 1973

Dear Mr. Josyer : Marburg, Lahn, West Germany.

Recently I was very much delighted to get hold of the first three volumes of the Sringara-prakasa that you have published with so much dedication and perseverance. I am an admirer of Bhoja both because I am interested in Sanskrit poetics and because Bhoja preserves a number of passages from the partly preserved Vakyapadiya-vritti of Bhartruhari, of whose works I am doing a study for the past few years.

Perhaps you have already seen my article "Two textual studies of Bhartruhari," published in the Journal of the American Oriental Society, vol. 89, 1969, pp. 547-563. In this article, I have shown that a number of passages in the Sringara-prakasa are borrowed from Bhartruhari's Vritti and that an awareness of this fact often helps one in settling the text of the SP. I would have very much liked to send you a reprint of this publication of mine. However, since I have brought only one copy with me to Marburg/ Lahn, I cannot do so at present. When I return to Vancouver in September 74 I shall not forget to send you the necessary reprint. In the meanwhile, I hope that you will be able to see the particular volume of the JAOS at the Oriental Institute in Mysore.

Since the SP helps me immensely in my study of the Vakyapadiya-vritti, I am very keen to acquire a copy of its unpublished portion. Have you already published the fourth volume or got printed at least a few of its formes ? Could you by any chance make the volume or the formes available to me ? If the answer is yes, please send the material by printed matter airmail at your earliest convenience to the address given below. I shall appreciate your gesture and will not fail to make due acknowledgement in my publication of the Vritti. Needless to say, I shall also bear the expenses for the volume (its price or that of its formes) and postage. I assure you prompt payment.

I am originally from Poona. I have been teaching Sanskrit in the Department of Asian Studies at the University of British Columbia, Vancouver 8, Canada, for the last four years. This year I have come to Germany on a research leave of one year. Until June 30, 1974, my address will be : 355 Marburg/Lahn, Gerichtsweg 11, Federal Republic of Germany. Please do send as much of the uupublished portion as you can to this address and later, if necessary, to the Vancouver address.

With best regards,

Yours sincerely,
A. N. Aklujkar
Professor.

Dr. V. M. Kulkarni
Director of Languages,
Maharashtra State
Bombay-1.

Dear Shri Josyer, August 20, 1973

It is months since I wrote to you last. You will find from the address given at the top that I am no longer in the academic line. I however continue to take keen interest as before in academic work especially my research project which remains incomplete. Last year I wrote to you requesting for an advance copy of Sringaraprakasa (Prakasas 25 to 30) You were kind to me and as a special case sent me this volume to enable me to write my paper on The Prakrit Verses in Bhoja's Sringaraprakasa (Prakasas 25 to 30) for the Prakrit Seminar held at Ahmedabad.

I hope by now the rest of the Prakasas (31 to 36) are already printed. I shall be grateful to you if you kindly send me a copy (I'll get it for the Elphinstone College Library or my Directorate) in advance for completing my work in Bhoja's SP. If it be not ready will you kindly arrange to send me the proofs at least of these chapters as you did last year.

With best regards,

Yours sincerely,
V. M. Kulkarni

Dr. S. D. Sharma
Department of Physics
Punjabi University
Patiala-147002, India.

To
G. R. Josyer
International Academy of Sanskrit Research
Mysore-4.

Dated 14-8-73

Dear Josyer,

I will appreciate if you let me know of the price and details about your Publication on "BRUHAD VIMANA SHASTRA". I already wrote to you about 3 months ago, but could not get any response. I have already worked on this text and would like to see your work on the same. Early response will be highly appreciated.

Thanking you,

Yours sincerely,
S. D. Sharma

SKIN COLOUR

The South African Government's permission for a British team to play soccer against an African XI caused quite a surprise in Johannesburg. It was to be the first match in the country's history between Black and White teams. The surprise was short-lived, however. The government stipulated two conditions: the match must be played in Soweto, a black suburb of Johannesburg, and the spectators must be "entirely non-Whites !"

SAFE PLACE

Yukio Yuzaki was so scared that somebody might steal his small fortune—309,000 yen—that he decided to find a safe place to hide it. The toaster, he thought, would be an ideal cache. A few days later, he appeared in a Tokyo bank with the—toaster. He had completely forgotten about the money and had switched it on ! For two and a half hours seven tellers examined the charred remains of Yuzaki's fortune. Having convinced themselves that they were dealing with an honest man, they gave him new banknotes in exchange for the burnt !

SEA WATER

Is it possible to irrigate fields with sea water ? The experiments of Estonian scientists (Estonia is a Soviet Baltic republic) have given a positive answer to this question. Moreover, it turned out that sea water used for cultivation of early cabbage doubles its yield and greatly increases its sugar content. Barley becomes more resistant to lodging, and the weight of grain increases. According to estimates, nearly 20,000 hectares can be irrigated through this method in the republic. A land-improvement irrigation system, with the use of sea water, is already being created in Estonia.

COSTLY FLATS

The Frankfort real estate companies building posh apartments for the well-to-do are going through a crisis. Only one flat out of every four in the "Living in the Sun" apartment house is tenanted. At the same time 4000 families, according to official statistics, have no home, and 115,000 foreign workers and 10,000 students are looking for a place to live in.

In an effort to find a way out, the landlords have asked the city council to move people needing homes into the vacant flats. There remains only a trifling problem to be settled—so far no one is willing to pay the difference between the sum people can afford and the high rent demanded !

MARRIED TO 36 !

To live long, 150-year-old Iranian Abbas Haksar told newsmen the other day, one must keep one's cheerful disposition and sense of humour. He had never allowed anything or anyone to upset him too much, he said. Not one of the 36 women he had been married to had succeeded in doing it, he affirmed !

THE PRICE

Colombian doctors investigating the cause of the death of Marco Aurelio Carmona, an unemployed citizen of Bogota, unearthed some unpleasant facts. Carmona died of chronic anaemia, a common complaint in his country. Like a good many other needy inhabitants of the Colombian capital, Carmona had been regularly donating his blood to help feed his family. He was paid two dollars a litre, but the profiteers who bought the blood resold it to an American blood bank at $18 to $20 a litre.

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RS. 25-00.

A HARANGUE

Prime Minister Indira Gandhi today called upon the housewives to play a leading role in exposing hoarders, adulterators and black marketeers in their respective localities and bringing them to the notice of authorities.

Addressing a women's rally against the hoarders, adulterators and blackmarketeers here. Mrs. Gandhi said, the women had better information about the hoarders of essential commodities in their areas and they should not only boycott them completely but also build up public opinion against them.

The rally was jointly organised by the All-India Congress Committee Women's Front, the Women's Voluntary Service, the House wives Association, the All-India Women's Conference and some other women's organisations.

The Prime Minister also urged these women's bodies to organise "Mohalla Committee" against hoarders and adulterators in each locality. This, she said, would certainly help bring down the prices of all essential commodities.

Mrs. Gandhi said, "we generally forget to plan small things, which can yield better results, and try to make plans for big projects."

Talking of poverty, Mrs. Gandhi said, it was a universal phenomenon and India was no exception to that. "This is not a thing which we can get rid of any moment. We have made efforts and we are making effort to remove it," she said.

Among those who addressed the rally were Congress President, Shankar Dayal Sharma, Mrs. Sheela Kaul, MP. and Mrs. Mukul Banerjee, MP.

Earlier, hundreds of women marched in a procession through the streets of Old Delhi as a protest against hoarding, Adultration and black marketing.

What a state we have come to! Is Bharataratna Mrs. Indira Gandhi incapable of administering better? Ed.

REBUILDING CHILE!

"The Chilean President Salvador Allende was ousted today by the Chilean armed forces commanders," according to a Chilean Radio broadcast monitored here.

The demand by the three branches of the armed forces was read after a national radio network was formed.

The broadcast cited the "grave economic, social and moral crisis in Chile, as well as "the Government's incapacity to adopt measures to deter chaos" as reasons for demanding President Allende's resignation.

As Air force jet made two low passes over the palace while Mr. Allende was inside, trying to cope with the armed forces rebellion.

Earlier today, Chilean university students organised a mass march to demand Mr. Allende's resignation.

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5-9-1973

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೯ನೆಯ ವರ್ಧಂತ್ಯುತ್ಸವವು ಇದೇ ಸೆಪ್ಟೆಂಬರ್ ೫ನೇ ತಾರೀಖು ಸಾಯಂಕಾಲ ಮೈಸೂರು ಚಾಮರಾಜ ಡಬ್ಬಲ್ ರೋಡಿನಲ್ಲಿರುವ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ಹಾಲಿನಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ಆಚರಿಸಲ್ಪಟ್ಟಿತು. ಅಲಂಕೃತವಾದ ಹಾಲಿನಲ್ಲಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಚಿತ್ರಪಟವು ಜಗನ್ಮೋಹನ್ ಚಿತ್ರಶಾಲೆಯಿಂದ ತರಲ್ಪಟ್ಟು, ವೇದಿಕೆಯ ಮೇಲೆ ದಿವ್ಯ ಮಸ್ಕ ಮಾಲಿಕೆಗಳಿಂದ ಶೋಭಿಸುತ್ತಿತ್ತು. ಸಭಾಮಂದಿರವು ಆಬಾಲವೃದ್ಧರಿಂದ ಕಿಕ್ಕಿರಿದು ತುಂಬಿತ್ತು.

ಶ್ರೀ ಜಯಲಕ್ಷ್ಮೀ ವಿಲಾಸ ಆರ್ಯಬಾಲಿಕಾ ಪಾಠಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಪ್ರಾರ್ಥನೆಯಾದನಂತರ ಜಯಂತಿ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಕರ್‌ರವರು ಸಭೆಯನ್ನು ಅಲಂಕರಿಸಿದ್ದ ಮಹಿಳೆಯರನ್ನು ಮಹನೀಯರನ್ನು ಸ್ವಾಗತಿಸಿ, ೧೮ನೆಯ ಶತಮಾನದ ಅಪರಾರ್ಧದಲ್ಲಿ ರಾಜ್ಯವು ನವಾಬ್ ಹೈದರ್‌ಅಲಿ ಮತ್ತು ಟಿಪ್ಪುಸುಲ್ತಾನರ ಕೈವಶವಾಗಿಬಿಟ್ಟಿತ್ತೆಂದೂ, ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಪ್ರಯತ್ನದಿಂದ ಅದು ಪುನಃ ಯದುವಂಶಕ್ಕೆ ಹಿಂತಿರುಗಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ಪಟ್ಟವಾಯಿತೆಂದೂ ೧೭೯೯ರಿಂದ ೧೮೬೮ರವರೆಗೆ ಅವರು ಆಳ್ವಿಕೆಯಲ್ಲಿ ಮೈಸೂರು ನಗರವು ಸರ್ವತೋಮುಖವಾಗಿ ವೃದ್ಧಿಹೊಂದಿ ಸುಭಿಕ್ಷವಾಗಿತ್ತೆಂದೂ ಆದ್ದರಿಂದ ಅವರು ಚಿರಸ್ಮರಣೀಯರೆಂದು ಅವರ ಜಯಂತಿಯನ್ನು ಆಚರಿಸುತ್ತಿದೆ ಎಂದು ತಿಳಿಸಿದರು.

ಅನಂತರ ಶ್ರೀ ಅಂಬಳೆ ಅಣ್ಣಯ್ಯ ಪಂಡಿತರ ಬಾಲಿಕಾ ಪಾಠಶಾಲೆಯ ನಂದಾ, ಉಷಾ, ಮಂಜುಳಾ, ನಾಗಮಣಿ, ಗಾಯತ್ರಿ, ಮೈಥಿಲೀ, ಶ್ರೀದೇವಿ, ಸುಜಯಾ, ಲೀಲಾ, ಸುಧಾ, ಸತ್ಯಪ್ರೇಮಕುಮಾರಿ ಮತ್ತು ಮೀನಾ ಇವರುಗಳಿಂದ ಕೋಲಾಟ, ಕೃಷ್ಣಗೋಪಿಕಾ ನೃತ್ಯ ಮುಂತಾದ ಪ್ರದರ್ಶನಗಳು ವಿಸ್ಮಯಕರವಾಗಿ ನಡೆದವು. ನಂತರ ಶ್ರೀ ಜಯಲಕ್ಷ್ಮಿ ವಿಲಾಸ ಆರ್ಯಬಾಲಿಕಾ ಪಾಠಶಾಲೆಯ M. S. ಗೀತಾ, R. V. ವೀಣಾ, ವನಜಾಕ್ಷಿ, ಸತ್ಯವತಿ, M. S. ಲತಾ, M. S. ಜ್ಯೋತಿ, ನಿರ್ಮಲಾದೇವಿ, ಭಾಗ್ಯಲಕ್ಷ್ಮಿ, ಸುಕನ್ಯಾ, ವಿಜಯಾ, ಪ್ರೇಮಾ, ಮತ್ತು ಕಾಂತಾಮಣಿಯರಿಂದ ಕೋಲಾಟವೂ, ರಾಘವಾಂಕನ ಒಂದು ದೃಶ್ಯವೂ ಸಭಿಕರನ್ನೂ ಆನಂದಪಡಿಸಿದವು. ನಂತರ ಶ್ರೀಮತಿ ಬಿ. ಎನ್. ಪದ್ಮ ಅವರು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಔದಾರ್ಯ, ಧರ್ಮಶ್ರದ್ಧೆ, ಪ್ರಜಾವಾತ್ಸಲ್ಯ, ಕಲಾಪ್ರೋತ್ಸಾಹ, ವಿದ್ವದಾಶ್ರಯ, ಭಗವದ್ಭಕ್ತಿ, ನಿರರ್ಗಳವಾದ ಔದಾರ್ಯ ಇವುಗಳನ್ನು ಸಾಂಗವಾಗಿ ವಿವರಿಸಿ, ಹೀಗೆ ಮುಮ್ಮಡಿ ಪ್ರಭುಗಳು ಸಕಲಗುಣಗಣಕಲ್ಯಾಣಪರಿಶೋಭಿತರಾಗಿದ್ದರು. ರಾಜರ್ಷಿಯೆನಿಸಿಕೊಂಡರು. ರಾಜಕವಿಪುಂಗವರೆಂದು ಹೆಸರು ಪಡೆದಿದ್ದರು. ಕೊಡುಗೈ ಕರ್ಣನಾಗಿದ್ದರು. ಅಭಿನವಭೋಜನೆನಿಸಿಕೊಂಡರು. ಧರ್ಮೈಕಪರಾಯಣರಾಗಿ, ತ್ಯಾಗಶೀಲರಾಗಿ, ಆಧುನಿಕ ಮೈಸೂರು ಜನಕರಾಗಿ ಆದರ್ಶಪುರುಷರಾಗಿ ತಮ್ಮ ಪವಿತ್ರ ಜೀವನ ಯಾತ್ರೆಯನ್ನು ಸಾಗಿಸಿ ತಮ್ಮ ಪುಣ್ಯ ಜೀವನದ ನೆನಪನ್ನು ಇಂದಿಗೂ ಬಿಟ್ಟುಹೋಗಿದ್ದಾರೆ. ಇಂಥವರ ಜಯಂತಿಯನ್ನು ನಾವು ಆಚರಿಸುತ್ತಿರುವುದು ಬಹಳ ಬದುಕಿಗೇ ಹೆಚ್ಚು ಲಾಭ. ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರವರ ದಿವ್ಯ ಜೀವನವು ನಮ್ಮೆಲ್ಲರಿಗೂ ಸ್ಫೂರ್ತಿಯನ್ನು ಕೊಟ್ಟು ಕನ್ನಡನುಡಿ–ನಾಡುಗಳ ಅಭಿವೃದ್ಧಿಗೆ ತನ್ಮೂಲಕ ಸ್ವತಂತ್ರ ಭಾರತದ ಪ್ರಗತಿಗೆ ಕಾರಣವಾಗಲೆಂದು ನಾವು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಆಶಿಸುತ್ತೇವೆ. ಇವರ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಓದುವವರಿಗೆ ಚಾಲುಕ್ಯರ ಇಮ್ಮಡಿ ಪುಲಕೇಶಿಯ ಪರಾಕ್ರಮ, ರಾಷ್ಟ್ರಕೂಟ ಕೃಷ್ಣರಾಜನ ಕಲಾಪ್ರೇಮ, ಹೊಯ್ಸಳ ವಿಷ್ಣುವರ್ಧನನ ಉದಾರ ಗುಣ, ವಿಜಯನಗರದ ಕೃಷ್ಣದೇವರಾಯನ ವಿದ್ಯಾಭಿಮಾನ, ಕಲ್ಯಾಣ ವಿಕ್ರಮಾದಿತ್ಯನ ರಾಜನೀತಿ ನೈಪುಣ್ಯ, ಕದಂಬ ಮಯೂರವರ್ಮನ ಸ್ವಾಭಿಮಾನ ಇತ್ಯಾದಿ ಗುಣಗಳೆಲ್ಲವೂ ಕಂಡುಬರುತ್ತವೆ. ಐತಿಹಾಸಿಕ ದೃಷ್ಟಿಯಿಂದಲಾದರೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಮುಮ್ಮಡಿಯವರ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಓದುವಂತಾಗಲೆಂದು ಆಶಿಸುತ್ತೇನೆ ಎಂದು ಅವರ ಯಶಸ್ಸನ್ನು ಸಭಿಕರಿಗೆ ಮನದಟ್ಟು ಮಾಡಿದರು.

ಅನಂತರ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿನಿಯರಾದ ವಿಜಯ, ವೇದವತಿ, ಕಮಲ, ಮೀನಾಕ್ಷಿ, ನಾಗಮಣಿ, ದಾಳಿ ರಾಣಿ, ಇಂದ್ರಾಣಿ, ಜಗದಂಬಾ, ಹೇಮವತಿ, ಗೀತಾ, ಪದ್ಮಜಾ, ರಾಧಾ, ರಾಜೇಶ್ವರಿ, ಅಮೀನಾಬೀ, ಪನ್ನಗಾ, ಚಾಮುಂಡೇಶ್ವರಿ, ಮಾಲತಿ, ಇಂದುಮತಿ, ವಿಶಾಲಾಕ್ಷಿ, ಪ್ರೇಮಲತಾ, ಜಯಶ್ರೀ, ರೇವತಿ, ವೆಂಕಟಲಕ್ಷ್ಮಿ, ಸರೋಜಾ, ನಾಗರತ್ನಾ, ರೇಣುಕಾ, ನಳಿನಿ, ವೈಜಯಂತೀ ಮತ್ತು ಪದ್ಮಾ ಇವರುಗಳಿಂದ ವೃಂದಗಾನ, ಕರ್ನಾಟಕ ಸಂಗೀತ, ಹಿಂದುಸ್ತಾನೀ ಮೀರಾಗಾನ ಹಾಡುಗಾರಿಕೆ, ಫಿಲ್ಮ್‌ಹಿಟ್ಸ್, ವಿವಿಧ ನೃತ್ಯಗಳು ಮತ್ತು ನಾಟಕ ಮುಂತಾದುವು ನಡೆದು ಸಭಿಕರ ಮೆಚ್ಚಿಕೆಯನ್ನು ಪಡೆದವು.

ಸಮಾರಂಭದಲ್ಲಿ ಇಷ್ಟು ಯಶಸ್ವಿಯಾಗಿ ಪಾತ್ರವಹಿಸಿದ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಅಧ್ಯಕ್ಷರು ಪಾರಿತೋಷಕಗಳನ್ನು ಹಂಚಿ, ಜಯಂತ್ಯುತ್ಸವು ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯುವಂತೆ ಸಹಕರಿಸಿದ ಅಣ್ಣಯ್ಯ ಪಂಡಿತರ ಮಿಡ್ಲ್ ಸ್ಕೂಲ್, ಜಯಲಕ್ಷ್ಮಿ ಆರ್ಯಬಾಲಿಕಾ ಪಾಠಶಾಲೆ ಮತ್ತು ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲುಗಳ ಮಾನ್ಯ ಅಧ್ಯಾಪಕ ವರ್ಗಗಳವರಿಗೆ ಹೃತ್ಪೂರ್ವಕವಾದ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸಿದರು. ಅನಂತರ ವಂದನಾರ್ಪಣೆ, ರಾಷ್ಟ್ರಗೀತೆಯಾಗಿ ವರ್ಧಂತ್ಯುತ್ಸವು ಮಂಙ್ಗಳಗೊಂಡಿತು.

INDIAN POETESSES

(Continued from last week)

Rupamati was the wife of the last independent ruler of Malwa. After a life of seven happy years with her husband, during which she wrote her songs, her kingdom was conquered by the Emperor Akbar, and Rupamati met with her death. Here is a verse from her,

"Friend, let others boast their treasure ;
Mine's a stock of true love's pleasure,
Safely cared for every part,
'Neath that trusty lock, my heart ;
Safe from other women's peeping ;
For the key's in mine own keeping.

Day by day it grows a little,
Never loses e'en a little ;
But through life will ever go
With Baz Bahadur, weal or woe."

A pretty story is told about the Hindi poetess, Shekh Rangrezin, who lived about 1703. She was a Mohammedan, a dyer by trade. A Brahmin poet sent his cloth to her to be dyed, and in its folds by mistake he left a slip of paper, on which had written half a verse of poetry :

"Why has the waist of a woman, like a golden stick, become thin ?"

She returned the turban with the verse completed on the paper :—

"Having taken away the gold of the waist, the Creator has put it on the bosom."

The surprised Brahmin went to see the dyer and finally married her.

Besides Mira Bai, there are other Gujarati poetesses like Divali Bai and Gavri Bai.

Bengali poetesses are many in number. Here is an example from the poetry of Madhabi, who was a disciple of Chaitanya :

"So struck with fear, his anxious glance
Perceives on all sides trees and creepers green,
Shedding their leaves untimely, the glowing sun
His rays upshrouding, and the milk-white clouds
Changing to rusty : birds with closed eyes,
Careless of flower and berry and sparkling stream,
Sit loud lamenting, shrieking to the skies,
Calling in sympathy Gauranga's name ;
While by the wayside dumb the cattle stand,
Herd after herd ; and Madhabi's poet fell
Full length upon the ground."

Nirupama Devi was related to Keshub Chander Sen and married a prince of Cooch Behar. She wrote a book called Dhup.

Mrs. Kamini Roy was a teacher in the Bethune College, Calcutta. She wrote a volume of poems called Alo o Chaya, from which we quote the following,

"We are indeed children of light. What an endless mart goes on in the light. In the light is our sleeping and waking, the play of our life and death. Beneath one great canopy, in the ray of one great sun, slowly, very slowly; burn the unnumbered lamps of life. In this boundless ocean of life, if a tiny lamp goes out, let it go ; who can say that it will not burn again ?"

Among the Persian poetesses, we get familiar names. Sultan Raziya Begum was the daughter of one of the Slave Kings of Delhi and became Empress herself. Nur Jehan was the wife of the Emperor Jehangir :

"Thy love has melted my body and it has become water,
Any antimony that might have remained became the antimony of the bubble's eyes.
The bud may open by the morning breeze which blows in the garden,
But the key to the lock of my heart is the smile of my beloved."

Zeb-un-Nisa Begum and Zinat-un-Nisa Begum were daughters of Aurangazib. Here is a verse from a famous poem by the former :

"When from my cheek I lift my veil,
The roses turn with envy pale,
And from their pierced hearts rich with pain,
Send forth their fragrance like a wail."

An Urdu poetess wrote,

"To whom shall I go to tell the complaints of my heart ?
The heart's judgement is within itself ;
But its blister has burst and has flowed out through the eyes ;
Its caravan is passing by the pathway of tears."

As to Indian poetesses, who wrote in English, we are familiar with the names of the hapless young girl, Toru Dutt. Well known also are the hymns of Ellen Goreh. And most familiar are the beautiful poems of Sarojini Naidu, from which we cannot help quoting a lovely piece :

"From groves of spice,
O'er fields of rice,
Athwart the lotus-stream,
I bring for you,
Aglint with dew,
A little, lovely dream.

Sweet, shut your eyes,
The wild fireflies
Dance through the fairy neem :
From the poppy-bole
For you I stole
A little lovely dream.

Dear eyes, good night,
In golden light
The stars around you gleam ;
On you I press
With soft caress
A little lovely dream."

(THE END)

Erich Von Deniken in "Return to the Stars!"—

"Aeronautics in the Vedic Age"

"What a mass of fascinating and mysterious information about flying machines and fantastic weapons in the remote past can be found in the translations of the Indian Vedas and epics! The Old Testament, with its vigorous, vivid descriptions pales beside these Indian jewels!

"The International Academy of Sanskrit Research in Mysore, India, was the first body to make the experiment of rendering a Sanskrit text by Maharshi Bharadwaja, a seer of an early period, in a way suited to our modern way of thinking. The result that lay before me in black and white was so astounding that during my journey to India in the autumn of 1968, I had the accuracy of the translation checked both in Mysore and at the Central College of Bangalore. This is how the modern translation of an ancient text reads: "An apparatus that moves by inner strength like a bird whether on earth, in the water or in the air, is called Vimana....which can move in the sky from place to place.... country to country, world to world....is called a Vimana by the priests of the sciences.... The secret of building flying machines ...that do not break, cannot be divided, do not catch fire....and cannot be destroyed....the secret of making flying machines stand still....the secret of making flying machines invisible; the secret of overhearing noises and conversations in enemy flying machines; the secret of taking pictures of the interiors of enemy flying machines; the secret of ascertaining the course of enemy flying machines; the secret of making beings in enemy flying machines unconscious and destroying enemy machines!"

IN BOMBAY TOO

Six thousand doctors of Israeli state hospitals have been on strike for nearly a month, demanding better working conditions. Surprisingly, the mortality rate is reported to have dropped since the strike began. In the city of Haifa alone there have been half as many funerals as before the medicos walked out!

DECLINE OF ROME

According to data published in Rome, crime is on the increase in Italy. There were 42 per cent more murders in January and February this year than last year, 34 per cent more armed assaults and 29 per cent more cases of rape. The most "industrious", however, were the thieves and burglers whose "labour productivity" rose by 50 per cent!

STATE ECONOMY!

The scandal broke practically on the door step of the NATO headquarters outside the Belgian town of Casteau. The government had commissioned a private firm to build 96 flats for NATO officers, but the flats did not suit the would-be occupants and remained vacant.

The rentals, however, which were quite high, were paid regularly by the government to the house owner, and in a few months added up to a total of 18 million francs! The money, of course, came out of the tax payer's pockets!

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P, Ramaswamy Iyer.

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IN BOMBAY TOO

Six thousand doctors of Israeli state hospitals have been on strike for nearly a month, demanding better working conditions. Surprisingly, the mortality rate is reported to have dropped since the strike began. In the city of Haifa alone there have been half as many funerals as before the medicos walked out !

DECLINE OF ROME

According to data published in Rome, crime is on the increase in Italy. There were 42 per cent more murders in January and February this year than last year, 34 per cent more armed assaults and 29 per cent more cases of rape. The most "industrious", however, were the thieves and burglers whose "labour productivity" rose by 50 per cent !

STATE ECONOMY !

The scandal broke practically on the door step of the NATO headquarters outside the Belgian town of Casteau. The government had commissioned a private firm to build 96 flats for NATO officers, but the flats did not suit the would-be occupants and remained vacant.

The rentals, however, which were quite high, were paid regularly by the government to the house owner, and in a few months added up to a total of 18 million francs ! The money, of course, came out of the tax payer's pockets !

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AT WHAT COST ?

A new method of preventing books being stolen from Libraries is being tested in Saint Paul, Minnesota (U.S.A.), according to the West German weekly, Illustrierte Wochenzeitung. Every book will have a minute electromagnetic device that will produce a certain sound as soon as the book is taken outside the library premises !

CITY GROWTHS

No fewer than 69,000 Italians died in 1968 from environmental pollution, it was recently revealed at a conference on environmental protection held in the Italian city of Urbino. Pollution was also the cause of 665,000 serious diseases, affecting notably the respiratory tract and the heart. The worst polluted cities in Italy are Milan, Venice, Rome, Naples and Trieste. Researchers say the responsibility for their pollution rests chiefly with the authorities who do not control either the growth of the population or the increase in the number of cars in these cities.

WORTHY V. C!

Eleven British universities grow their own cannabis for experimental purposes. For reasons of security, the Home Office declines to name them. Nevertheless, the London Daily Telegraph reported recently, the cannabis was not grown only for experimental purposes. In Strechford University, for instance, cannabis could be got for smoking (at a rather stiff price) by students and the staff from the Vice-Chancellor, Sir William Goth-Jones, who cultivates it in his own private garden. That the secrecy is no obstacle to Sir William's commerce is best gauged by his growing bank account in Switzerland.

WATER CYCLE

An underwater bicycle on which a person can move about below the surface at a speed of five kilometres per hour has been invented by I. Bilan, an engineer in the Ukranian city of Dniepropetrovsk. The bicycle is propelled by a water-jet device which the skin diver attaches both to himself and to the saddle with shoulder straps and a belt. He uses his feet the same way as on an ordinary bicycle, expending no more energy than while walking, and steers with his body.

COATED STEEL

Ordinary steel coated with a layer of polyvinyl-chloride, polyamide or polyethylene rivals stainless steel. It can be cut, drilled, planed, bent, stamped or drawn. Althought it does not have to be painted it resists rust and has an attractive appearance. A Soviet method of coating steel with those materials costs only about one-tenth as much as making stainless steel.

LIGHT ON FIRE

A team of researchers at the Institute of Problems of Mechanics, USSR Academy of Sciences, probed that a beam of light can be set on fire no matter what gas medium it passes through, and that a temperature of about 20,000°C can be obtained in the process. Light sources having such a high temperature can be used in many spheres of science and technology, for instance, in processing materials at a distance or inside closed spaces.

WOOD

The strength of wood differs depending on whether force is applied with or against the grain. Workers at the Central Plywood Research Institute have found a way of orienting the small pieces of wood during the manufacture of chip board. After the addition of ferromagnetic power to the mixture, the chips are subjected to a magnetic field, which points them in the direction making for the greatest strength. This doubles and trebles the strength of chip board.

WALKING

Walking is the simplest and most easily available form of physical training, a fact of especial significance when one considers the low level of activity that goes with living in a modern city. Just walking, commonplace as it may seem, employs most of the body's muscles, ligaments and joints. Even a gentle stroll stimulates the heart, for by making it beat faster, we force it to adapt to the growing demands of the muscles, thus regulating the work of both the heart and the whole vascular system.

Walking also helps the lungs, for the muscles at work need more oxygen and therefore breathing becomes deeper. When at rest the human lungs get through six or eight litres of air a minute, while even walking at a moderate pace doubles this rate. The ensuing respiratory exercise increases the lungs' capacity and helps to keep their tissues elastic.

Going for walks has a benefitial effect on the metabolism. It has been established that gentle movement at a speed of 50 metres a minute increases metabolism by 75 or 85 per cent, while if this speed is tripled, it means a tenfold increase.

Finally walking is good for the nerves. Apart from the direct pleasure it gives, it helps to discharge emotional tension.

The normal distance for a healthy man should be eight or ten kilometres a day. But it pays to begin with short walks, and gradually work up, depending on how you feel, increasing not only the distance, but your walking speed as well. When you find you are walking freely and the leg muscles stop stiffening up, try to increase your stride, and vary your route to include an even share of up-hill and down-hill. Wear as light clothes as possible and remember that clothes should not restrict movement. Don't stoop or bend your head. Your stride should be free and rhythmical ; you should take two or three steps to breathe in and three or four to breathe out. If it is difficult to combine counting steps with breathing, then it is better not to restrain or interrupt your natural breathiug.

Morning is the best time for walking. Try to go all or at least part of the way to work on foot, and don't make for the lift on the way home ; use the stairs, upto three or four floors at any rate ; it provides good training for the heart and muscles.

The adult heart-beat is 60–75 a minute. During walking the pulse goes up by an average of 15–20 per cent and the rate of respiration increases upto 40 breaths a minute, instead of the usual 10–16 when the body is at rest. If your rates deviate too much from these limits you should see a doctor and lighten the load. The sign of a good walk is a pleasant feeling of tiredness at the end of it ; you may even perspire a little, your breathing is even and effortless, and you are alert and cheerful, with a feeling that you could have gone twice the distance without much strain.

It is best to begin your walking when the weather is dry, but once you get into the habit, neither rain nor snow should hold you back ; to get tangible results you must walk every day. And don't worry if it takes several months before you can cover ten kilometres at a good pace without getting overtired. Just think of the months, years and even decades peoples spend on getting themselves out of condition !

WISDOM FROM THE EAST

The London Times in its article "Wisdom from the East" wrote, "The spirit of intolerance that characterises some of the prominent religions of the world is, to say the least, conspicuous by its absence from the sanctuary of Hindu thought and culture. All signs indicate that mysticism is likely to be religion of the future, and "India would offer her strange, deep wisdom, her inner calm and gentleness of soul, mercy to all creation, an abounding humanity, peace and joy, ultimately realised from her intense realisation of the oneness of all being."

Dr. Cousins, the Irish poet said, "The culture of India was as ancient as civilisation itself. It was an influence leading on to perfection and true liberation in the spiritual sense. India, especially young India, should realize the richness and responsibilities of its ancient heritage and endeavour to reinstate her once again as the "mother of world's civilisation."

Bergson, the great, once said, "We are living in a frenzy, a frenzy which must give place to calmness and composure. Given to detachment and renunciation, India can alone furnish a powerful solvent for the narrowness and bigotry of the West." And what he said several decades ago has come too true today—ampleness of affluence and fleeting fleshly pleasures are not the things that can ensure peace and happiness ; It is not enjoyment or carnal pleasures that can warrant the real welfare of world but it is abstinence and renunciation ; that is what the world needs today.

Not only Bergson but Nitzsche writing on Manu in his book, "Antichrist," said : We shall have to borrow from the Hindus if we want to make the people of the world real men—close thy Bible, open thy code of Manu. Hinduism is the religion of power, christianity is the religion of slaves....What a wretched thing the New Testament is beside Manu ! What an evil odour hangs round it ! ...The sun shines upon the whole book (Manu). Procreation, Women, marriage are here treated with earnestness, with reverence, with love and confidence, and I know of no book in which so many delicate and kindly things are said of woman, as in the law book of Manu : The evil things that Manu saw about women refer to bad woman.

U. S. AID ?

"The United States took three times as much money out of Africa as it gave in aid", U. S. Congressman Parren J. Mitchell is reported to have said recently. He called the American system of aid to Africa "an outright, ovet act of racism". The African press, reporting Mitchell's speech, underlines his statement that "in a way, Africa really aids the United States, rather than vice versa".

ROME

Most of the 1,0⁵0,000 registered robberies in Italy last year were committed on holidays, religious and otherwise, the Ore 12 news paper reports. A particularly productive month for housebreakers is August when millions of Italians are away on holiday. Last summer some 120 apartments a day were cleaned out in Rome !

GOOD LORD !

There are about 40,000 witches and wizards in Britain today, "Allex", the "King" of all the servants of Beelzebub on the British Islánds, recently declared. They include several clergymen, and one or two of them even sit in Parliament, he claimed.

CIVIC COURTESIES !

Three members of the town council of Dartford, England, were invited by their German opposite numbers to visit the town of Hanau in West Germany. Their train arrived too late for them to find accomodation and the three accepted the offer of the local police to spend the night in the jailhouse ! The following morning they found to their surprise that the door of their cell was locked. The police officer on night duty had neglected to inform the day shift of their British visitors who were mistaken for American soldiers in mufti arrested for drunkenness. It was not until the evening that the misunderstanding was cleared up. After returning home t o England, the councillors wrote to their German colleagues inviting them to visit Dartford and assuring them that their town jail was considerably more comfortable than the one in Hanau !

SUPERMAN

The man himself has no theories about what he does. Sipping coffee from a plastic cup, after a startling appearance on a Jack Paar television show, he told me : "I will happily submit to any examinations and test. I am as puzzled as anyone else by what I can do. I have had this gift since childhood and if anything, it is becoming more developed."

Not everyone takes the phenomenon so calmly. Jack Paar himself was so shaken by what happened that he was unable to complete the programme. Geller had asked him to hold, with both hands, a large steel nail. While he did so, Geller lightly touched the top of the nail. Immediately, despite Paar's efforts, the metal bent into a horseshoe shape!

Geller himself told me that in Germany, where his powers were investigated by Dr. Friedbert Kargar, of the Max Planck Institute at Munich, he did his most spectacular feats : stopping electric cable-cars at will, twisting metal bars by waving his hands over them, and shattering iron rings. Later, Dr. Kargar was to confirm this and to remark. "Previously, all energy known to physics was independent of people. Now we may have to revise a number of basic theories."

Electric power would appear to be the basis of Geller's uncanny gift. At one demonstration I attended, Dr. Wernher von Braun, inventor of the Saturn moon rocket, brought along an electronic calculator. In Geller's presence it refused to function normally !

His astonishing range of powers also seems to include clairvoyance and telepathy. In one recent experiment at Stanford, conducted by Dr. Harold Puthoff and Dr. Russel Targ, Geller was shown a row of ten aluminium tins, of which only one contained an object. It was found that he was able to find metal objects more easily than plastic ones and was obviously happier when the cans were of metal, preferably aluminium.

Uri Geller is the 26 year old Israeli whose mind baffling stunts appear to prove the supremacy of mind over matter. He bends steel bars without touching them, moves magnetic fields merely by moving his hands, and identifies the unknown with scarcely a thought.

Watched by some of America's most eminent—and sceptical— scientists, a dark-haired, 26 year old Israeli recently spent an hour in the lecture theatre of the renowned Stanford Park Research Institute, in California, doing things which every one of the 100 observers present knew were totally impossible !

I sat with a celebrated professor of physics, as we watched Uri Geller apparently bending metal objects without touching them, changing magnetic fields by merely moving his hands, and identifying objects concealed in metal cans. "If he is not a fraud," Professor Geoffrey Isaacs told me, "then he has, single-handed, turned the world of physics upside down!"

So important are the implications of what Geller can do—particularly in military electronics—that an international conference will probably be held in America later this year to discuss them. All of which implies that this country's most eminent scientists don't think Geller is a fake. Terrified of being victims of a hoax, experts have subjected him to nearly a year of intensive investigation since he was first brought to the US by the European physicist. Dr. Andrija Puharich.

At Stanford, a long series of tests was observed on closed circuit television by a celebrated magician looking for sleight of hand tricks. None was found. Dr. Gerald Feinberg, of Columbia University, previously one of the most sceptical observers, admitted after seeing one programme of tests: "There's no obvious way to explain what Geller does".

Another gift is an apparent ability to disturb electrical and magnetic fields by simply moving his hands—of great interest to the US Defence Department which plans its own investigation. "All we can say at this point", a spokesman told me, "is that further examination is clearly warranted. Anyone who can affect electrical and magnetic instruments at a distance is clearly of interest to us."

But not everyone can accept that Geller is genuine. Researchers of a national news magazine branded him a fake, after conducting their own investigation, but have not publicly substantiated their claims. Meanwhile, Geller continues to demonstrate his uncanny skills on stage, in the television studio and the university lecture hall.

After completing the first phase of their investigation, the Stanford researchers are all set to start phase two within the next few weeks. The experiments will be the most tightly supervised in the history of psychical research. But, if Geller gets through these unscathed, will it prove that he is a genuine scientific miracle? Or merely the most astonishing faker in the history of show-business?

Ross Madder.

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FIGHTING INFLATION

Many of the suggestions being made to fight inflation, though based on economic principles. may have unwelcome side effects. For example. reduction in public expenditure will lead to greater unemployment. Avoidanec of deficit financing may mean more taxes. Pegging down wages will result in the real income of the worker going down.

Inflation affecting the poor and middle classes can only be fought by increasing production of essential commodities, foodgrains, dairy products, meat. fruits, vegetables, sugarcane, cotton, oil seeds and exportable commodities like tea coffee, pepper, cardamom, and the like. Related industries for assisting agricultural operations will have to develop side by side for ground water utilisation, fertilizers, tractors, etc., on a priority basis.

Inflation to-day is a general world-wide phenomenon. Soya beans in America have gone up from $4 a bushel in January to $12 per bushel in July, i.e. by three times. Wheat has gone up in value by 100 per cent, so also most of the food articles. Items like silk, cotton clothing, tea, coffee, etc., imported from India by foreign countries are sold by them at 3 to 10 times their imported value after a little processing, the entire profit going into the pockets of middlemen in foreign countrries. There is therefore much scope for getting better prices for these articles. Moreover, the value of gold in the foreign market (around $120 an ounce) and the Indian market is now more or less the same. This is, therefore, the most opportune moment for a revaluation of our currency upward by a minimum of 30 per cent. This will at once restore the confidence of the public in the Indian rupee and will thus be a morale booster. It is possible that for the first few months, till the foreign buyers adjust themselves to the reality of the situation, our exports may fall, but this should not create any panic. The goods not exported will be available for local consumption and act as a distuflationary agent. the imports will be cheaper in rupee prices and this will be another disinflationary factor. All export subsidies and incentives should be stopped to avoid maipractiees like over and under invoicing.

To combat the overall reductlon in export, consequent upon the above factors, we will have to reduce our imports. We may have to reduce production in those industries which predominantly depend upen foreign raw materials for processing. Secondly, we will have to re-impose strict controls on foreign travel. Watching the trend of travel by Indians to foreign countries it looks as if the reverse tourist traffic from India is even greater than the tourist traffic into India, thereby making a mockery of all our efforts towards increasing tourism and providing the infrastructure for it.

The invisible net outflow of foreign exchage may exceed Rs. 60 crores (2,00,000 passengers @ £150 of expenditure per head and this can be considerably reduced by restricting foreign travel by the public, governmental and business agencies. Eeven America, the apostle of free trade, has imposed restrictions on its exports and imports to bring its runaway economy to normal and an opportune moment for us like this may not occur for a long time to come. Will the Government act boldly and in proper time and restore the value of our rupee to 4.75 a dollor, as was the case before 1965 ?

B. Narayanan.

Who has the courage ? Ed.

CRISIS

Sir—It is gratifying to learn from the dispatch of Mr. G. K. Reddly (The Hindu, dated July 25) that the Prime Minister is anxious to tackle seriously the economic crisis facing the country. If a person is ill, be will consult neither a chemist nor a grocer but only a competent doctor (who may be either a generalist or a specialist). The Prime minister must hold discussions, not merely with her Cabinet colleagues or the leaders of the opposition parties, but with economic experts to solve the economic ills facing the country to-day.

After the first General Elections bold in West Germany in 1949. Dr. konrad Adenauer become the Chancellor. He took counsel with Professor Ludwig Erhard, an expert-economist and followed his advice of "free market economy". As every one knows, Ludwing Erhard is primarily responsible for what is popularly known as "the German miracle." Likewise, Britain forlowed the sagacious advice of Lord Keynes, the illustrious disciple of Alfred Marshall during the period between the two World Wars. J. M. Keynes' brilliant treatise. "The General Theory of Employment, Interest and Money" (1936) is valid even to-day.

In order to solve successfully the manifold economic problems besetting the country to-day, the Prime Minister should constitute immediately a team of economic exports consisting of Professors of Economics and take their counsel on economic affairs, instead of solely relying on the advice of her Cabinet Ministers and the fire-eating radicals in her party, most of whom may not have the (non-political) expertise to tender the right type of guidelines on economic policies to be pursued by the nation.

S. Srivatsa.

LAST STRAW

Sir—The Prime Minister's appeal to the people to face hardships with courage is truly the last straw. She is blaming everybody and everything—except her own Government—for the hardships that confront us. For how long are the people of India to put up with this sort of rationalising? A Government cannot absolve itself of responsibility, when the going gets tough. It should either take steps to stem the rot or concede that it had falled to keep its promises and resign.

If a political party, which was returned to power with such an overwhelming madate from the people, is unable to get things done, there mnst be something wrong with the party : not with the people who brought it to power!

M. Aminuddin Khan.

ಯಜುರುಪಾಕರ್ಮ ೦–೫೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೫೦.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಶಠಕೋಪರಾಜವಿನ್ನಪಂ"

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MOUNTAIN ERUPTS !

President V. V. Giri today appealed to political parties not to nominate for the next election, the Members of Parliament and State Assemblies, who were found guilty of directly or indirectly indulging in hoarding and adulteration activities.

Inaugurating the Gandhi Bhawan here, the President suggested that hoarders and adulterators should be arrested and given exemplary punishment without any considerations.

Departing from the written text of his speech, Mr. Giri said the country was now passing through a great crisis. "Our legislators are anxious to retain their seats. But nobody is interested in going to the villages and towns to know the problems of the people.

"This is bad and this practice must end," he warned.

Mr. Giri appealed to the people not to support such persons in the elections as were responsible for protecting the interest of hoarders and adulterators. They must ensure that those who had failed to solve their genuine problems were voted out in the next election, he said.

Mr. Giri advised Governor Akbar Ali Khan and his Advisers and high officials to go to the villages and small towns to study the real problems of the people. They should take strict action against the hoarders and adulterators who were out to exploit society by all means for their own vested interests.

The President said he had come to know that a large number of legislators were responsible for encouraging hoarders and adulterators. "If the legislators are responsible for hoarding and adulteration, how could the Government take any action against the enemies of society," he asked.

Mr. Giri asked the leaders of various political parties to sit together and find out solutions to the problems of adulteration and hoarding in the country.

Referring to the student problem, Mr. Giri suggested that the Government must do something for the youth of the country who were frustrated due to unemployment.

He said if the Government could ensure employment to the youth after their education was over, he was sure no violent incident would take place in any part of the country.

Mr. Giri suggested that the students be given one year's holiday after they finished their studies. The holiday period should be utilised for giving them training in cottage industries or agriculture. This would help end discontent among youth, he felt.

The President said besides solving the unemployment problem, the scheme would also help in reducing the number of students in the universities. This would in turn help raise the standard of living of the middle class families in the country, he said.

Mr. Giri urged students and teachers to keep aloof of the party and group affiliations.

Appealing the people to offer "stiff resistance" to the forces of parochialism, factionalism and communalism, the President said, "We have to be frank in asking ourselves the question : Are we as nation fully and faithfully following the principles which Gandhiji enunciated ?"

Mr. Giri warned, "Politically we might claim to have laid a firm basis for our democracy, but without the spirit of tolerance, amity, hard and disciplined work, the democracy would remain formal without any content."

Inaugurating the 13th all-India Nature cure Conference, Mr. Giri pleaded for evolving an integrated system of medicine which could afford quick relief to the people at appreciably low cost. Every man, woman and child in this country must get some kind of medical aid by qualified people, he said.

He said "Our aim should be to provide adequate medical facilities in the country during the next one or two decades. Our people should have the choice to undergo treatment in whatever system they like. What is needed in that we must have qualified people to treat the people."

The people of India could not afford costly medical treatment. Nor were there qualified allopathic doctors in adequate number. The people should, therefore, make full use of the Ayurvedic and Unani systems of medicines and of homoeopathy and naturopathy. Unless all these systems of medicine were made full use of, they would not be able to provide health and medical care to all the people, Mr. Giri pointed out.

Commending the British model of universal health insurance for all people, the President said in the socialist pattern of society, the objective should be to ensure social security from the cradle to the grave for one and all.

Mr. Giri was sorry to note that even after 25 years of independence, the barest minimum standards of living have not been guaranteed to the large masses of the people.

He said health care had now become "a right, a basic necessity of life of the people" but regretted their health and educational systems were predominantly city-oriented, lacking rural bias.

The medical colleges, he said, must primarily provide the personnel that were willing and capable of functioning effectively in and around the primary health centres.

Addressing Secretaries and Advisers of the State Government, Mr. Giri said yesterday it was the duty of everyone to see that foodgrains were equitably distributed in time among the people residing in the pockets of acute shortage.

He said the Government should deal firmly with all those responsible for adulteration.

He told the Secretaries that as administrators it was their duty to minimise or cut redtapism and take quick actions or decisions on all important matters relating to the public.

He asked heads of the departments concerned to adopt a co-operative attitude towards those parties or individuals who wanted to start new industries in the State.

MORE EVILS OF MONEY

Money markets are not the only place where the depreciation of the dollar and the sterling is causing a flurry. African game reserves have been hit too. Nature protection officials in Kenya say holders of these unreliable currencies prefer to convert them as quickly as possible into gold and ivory. The demand for ivory has resulted in hundreds of instances of illegal killing of elephants and rhinoceroses in reserves. According to David Sheldrik, game warden at Zawo, one of the biggest reserves in Africa, 300 elephants and forty rhinoceroses have been killed since January!

LITERARY TRASHES

The Rene Nicole furniture company in Paris has put the following advertisement in one of the newspapers : "buy luxurious home libraries with ideal book imitations. This will save you about 1600 francs a year which you otherwise would spend on literary trash. Moreover, our 'books' are convenient as containers for botties of wine and make a splendid home bar"!

NEVER TOO LATE

The Stockton (California) court recently granted Mrs, Fegion a decree in the divorce suit she brought against her husband Solomon after 28 years of married life. It was the old story. "He spends all his money on other women", Mrs. Fegion told the judge. Solomon Fegion is 103 years old and his wife is three years younger!

GOD & PADRE

There is a sign on the door of one of the churches in Bologna (Italy) saying : "Enter, God will always find time for you". And below it is a notice : Padre's reception hours : 6 to 7 p.m., Mondays, Wednesdays and Fridays".

BOOKS ?

"Keep dry. Books". The large box with these words attracted the attention of customs officers at the Calcutta international airport. Its shape and weight also aroused their suspicions. And so they opened it and found a bronze sculpture of Nataraja. According experts, the sculpture was made more than 1000 years ago and is worth one million dollars ! The owner of the box disappeared. Indian customs have thwarted many attempts to smuggle out invaluable objects of national art.

DYEING HAIR

British barbers have found a new source of income. The West Berlin Tagesspiegel writes that it has become a fashion with British football fans to dye their hair the colour of their favourite clubs. Walsall barber David Richards says the most popular colour with his male customers is red, though one of them asked to be dyed red, yellow and green.

ITCHING FINGERS

Jenifer Smith. in charge of Scotland Yard's special shop–lifting squad, recently told the Daily Express that there were quite a few well-to-do people among shop–lifters. One of them, caught stealing a 29–pence tin of liver, had 2800 pounds in his pocket book, while a woman detained for lifting cheap jewellery had a ring on her finger valued at 5000 pounds ! The amount of goods stolen in British shops comes to about 200 million pounds a year!

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PAPER

Have you heard of paper pots for cooking? Exclusive Japanese restaurants use them!

The poeple of Japan are well known for putting to clever use any thing that is at hand. Their ingenuity has enabled them to make a book without paper pulp, that is, with synthetic paper made of petroleum and gasoline from waste plastic.

Paper consumption soared to 10 million tonnes in 1968 and continues to increase. Most of Japan's paper products rely on imported pulp.

The Japanese make a fetish of paper. This paper consciousness is neither unreasonable nor completely irrational.

Paper plays an important role in the life of the Japanese, not only in the form of books and newspapers, but in other spheres as well where it is utilised with skill to bring beauty, pleasure and utility.

paper art, kites and hats, fans and napkins, stamps, umbrellas, cups and saucers and even paper furniture! They have stopped short of making paper robots!

The use of paper products in this fashion is nothing new. Paper umbrellas for instance, treated with a water proof chemical have been in nse for a long time.

In Burma, lacquered and glazed paper umbrellas are still used by Buddhist monks and nuns.

Traditional Japanese umbrellas are made of oiled paper, stretched out and fixed on to a frame of bamboo ribs. Such umbrellas were used until the close of the 19th century and are still commonly seen in tourist resorts all over the country.

Some of them have the names of their family or trade establishments painted on them.

A woman in kimono holding an attractive paper umbrella is a very common model for today's artist portraying Japan.

Commercially, paper goods are more welcome by the consumer as they are less expensive and easier to handle than their metal or wooden counterparts.

They are, of course subject to some limitations. but even these are being overcome as for instance increasing their sturdiness to stand exposure to water or heat.

One type of traditional Japenese hat worn by all classes of people in ancient Japan was the boshi or hat made of Japanese paper.

Some of these were wide-brimmed and strung with coloured cords, while other were trimmed with ornaments resembling fruits, flowere or birds. Some were domeshaped and others pointed at the crown.

The boshi was popular till about the 9th century and ceased to be used after the 9th century.

Stiffened with lacquer and redesigned. the boshi come into style again and it was then renamed eboshi.

The eboshi was worn tall and upright or flat, as ceremonial head-dress. The samurai-eboshi was worn under a helmet by the military classes.

Some of these hats were-made of silk and gauze but other of folded paper coated with eboniblack lacquer.

Even furniture is being made of paper. This cast aside any idea of paper that people may have that it is thin and fragile. Techno-

logical progress has produced sturdy paper goods ranging from paper chairs and tables to paper drum containers.

Currugated cardboard is used for packaging for the consumer. The quality of cardboard has been improved and strengthened.

Assembling techniques have made it possible to make corrugated cardboard cases 50 centimeters wide and 40 centimeters high, capable of resisting a weight of nearly one tonne!

Paper goods made with improved assembling techniques include tables, chairs, chest-of-drawers and even cribs.

These paper goods are not only strong but are also very light. Their use has thus been expanded from items for daily use to goods for recreation.

A sturdy paper tube called fibre drum has been developed by pasting together many sheets of paper, generally used for packaging into a cylindrical frame with highly effective binding agent.

The product is being used as reels for rolling newsprint.

With increased airtightness and greater strengh, fibre drum tubes are being used as containers for transpoting such commodities as powdered dyestuff.

The fibre drum product is used in the manufacture of various types of furniture such as chairs, sidetables and trash cans because of its light weight and sturdiness. Daily utensils and ornaments of fibre drum tubes have caught on among the younger generation.

L. M.

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SPEAKING WITH THE DEAD

Science has now made it possible for you to talk to the dead. The time will soon come when you will be able to dial 'M for Mother' and converse at length with your departed friends and relatives.

Scientists as well as enthusiasic amateurs are busy recording electro-magnetically with radio and microphone the voice of what Isaiah called, "ghosts and spirits who squeak and gibber".

The research has been sparked off by the testimony of the Latvian-born scientist, Dr. Konstantin Raudive.

In his book, 'Breakthrough: Electronic Communication with the Dead' (published by Colin Smythe London, Agents; Examiner Press Bookshop, 35 Dalal Street, Bombay–1) he describes how an ordinary tape-recorder if switched on and left to its own devices can, on playback, be found to reproduce voices originating from the dead.

Dr. Raudive has recorded some 72,000 such voices and a selection of these has been put into a long-plying record with a spoken commentary by the book's publisher, Colin Smythe.

Highly qualified physicists, electronic engineers, psychologists and para-psychologistt have testified to the genuineness of the phenomena. Their statements are included as appendices in Dr. Raudive's book.

Though all are not convinced that the voices originate from the dead they vouch that the experiments are free from hoax and charlatanry.

Raudive first grew interested in this phenomenon when he read a book by Friedrich Jugenson, 'Voices from Space' published in Swedish and German in 1964 Jurgenson had first recorded these unaccountable voices on a tape recorder in 1959.

Raudive met Jurgenson who gave a small demonstration of the voices in the presence of his wife and Dr. Zenta Maurina, a teacher and an expert on Dostoevsky.

At the first recording made in their presence through a microphone, voices appeared that could not possibly have come from any of the people in the room.

Dr. Maurina remarked that she was under the impression that the inhabitants of the beyond were living a happy, carefree life.

A voice answered, "Nonsense !" This word was distinctly audible and easily identified by all the people in the room listening to the play back of the tape. There were other voices which they could not determine quite so unequivocally.

A further session held on June 10 gave good results. The recording was made through radio.

First a voice called, "Fredrick, Friedrich" then a woman's voice said softly "Hente pa nakti" (German and Lativian "To-night") followed by a woman's voice asking "Kent hr Margaret, Konstantin ?" (German : "Do you know Margaret Konstantin ?") ; the voice continued in a singing tone, "Vi talu ! Runa !" (Lativian : "We are far away ! Speak !")

The fragment closed with a female voice "Va a dormir ! Margaret !" (French : "Go to sleep, Margaret !").

These words made a deep impression on Raudive for Margaret Petrauzki had died recently and her illness and death had greatly affected him.

Raudive started his own experiments in June 1965. He started with recordings through microphone.

Despite strenuous efforts he could hear nothing bnt the words he had spoken himself and the rushing sound of the tape whenever he played back a recording. After three months of practice, at last he heard a male voice.

In answer to his observations that the inhabitants of the beyond just like earthly humans, probably had to contend with certain limitations, t h e voice said in Latvian 'Pareisi tr bus' (that is right).

Though this was the first voice he heard, it was not the first to have been imprinted on the tape. Later on, after repeated and careful listening-in he could detect many voices he had not noticed in the beginning.

Psycho-acoustic experts assume that the human ear can distinguish approximately 400,000 different sounds and therefore it always recognises the differences between two sounds presented one after the other.

This assumption is only valid in theory. Research shows that most people are unable to distinguish more than seven levels of sound-volume and seven levels of pitch.

During various listening in tests Raudive discoveied that to begin with, the human ear did not pick up the voiees at all or distinguished them only very slowly and vaguely.

Thc ear must attune itself for quite a period before it can start to hear the phonemes—a phoneme being the smallest unit of speech-sound that can be distinguished from another.

Most of us, with the exception of those who have specially trained sense of hearing, hear only very superficially, but the sense of hearing is of the highest importance when it comes to discerning the voices.

Raudive found that musically trained people were able to follow the voices with much less trouble than others during tests.

Professor Atis Teichmanis of the college of Music in Freiburg, Germany, immediately noticed when listening-in that the voices differed in pitch and sound volume from ordinary human voices.

In spite of his particularly acute hearing, he could at first only differentiate and understand the voices with great difficulty. This was because the unaccustomed rhythm, pitch, intensity and strange mode of expression used made these voices sound very different from earthly human ones.

Once the ear grows attuned after diligent practice, one can find in these very deviations from the accustomed the clues to help us determine the structure of the voices.

Raudive found that it took about three months for the human ear to adjust itself to the more rapid frequencies of the 'voices'. To increase audibility Raudive would re-record that section of a tape which contained voices on to another tape. He would repeat this process at least five times.

This would make it easier to analyse the voices phoneme by phoneme. Thus a recording of about ten minutes would take ten hours to analyse and verify.

Dr. Raudive recommends several methods of recording the voices, the easiest being the microphone recording: This process is the same ss for ordinary tape recordings. Raudive found that the voices were clearer at a speed of 3 3/4 i.p.s.

When the tape-recorder has been switched to "recording" the person in charge of the session can say, "Hello—here is so-and-so. I should be very happy to know that the unseen friends are here and are manifesting through the tape." He can follow this up by calling the names of dead friends and acquaintances. R. J. D.

(To be continued)

LIVE SEISMOGRAPHS

Certain animals can forecast earthquakes in time.

More than a decade ago the specialists advised the residents of certain districts with frequent earthquakes to breed a small type of fish in their fish-bowls. This little fish gets panicky and starts dashing around the fish-bowl quite a few hours before the earthquake. Obviously, it can detect even the slightest vibration of the earth crust. Dogs, cats. hyenas, tigers, elephants, lions, and many other animals can also feel the coming disaster and so they get restless.

The scientists still do not know the mystery of these live seismographs.

A WARNING TO SLACKERS

The changes that take place in the cardivascular system of students who turn up for exams badly prepared closely resemble the condition of some one on the verge of a heart attack. This was the conclusion reached by young research workers from a student club at the Volgograd Medical Institute, who investigated the reactions of their fellow students over the examination period. The pulse of badly prepared students went up to 160–180 beats a minute; electrocardiogram reports showed nearly danger. This agitation was registered not only throughout the whole exam but for a long time after it. Students who had worked consitently all term, however, showed no such symptoms.

SHOCKING FIGURES

A recent survey of drug addiction in Britain made by a London firm yielded what the newspapers describe as "shocking" results. They show that every other young man and woman under thirty in central London is either a confirmed addict or has tried various drugs just for the experience. There are 657,000 people in Britain who have used LSD, one of the strongest drugs, and 500,000 who take soporifics containing narcotics. Police have found connabis, heroin and other drugs even in the homes of prominent politicians and artists, the survey reveals.

DEATH ON THE ROADS

The first person to be killed in Britain by an automobile was 44–year–old Brigitta Driscoll. That was way back in 1896. One of the witnesses told the court at the time that the "automobile was moving with the speed of a horse–drawn fire engine". The driver denied it, claiming that this machine's top speed was about 5 miles an hour. The judge acquitted him. Since then, road accidents in Britain have claimed 350,000 lives.

GRIM PROSPECT

Hans werner Hamacher, chief of the cologne criminal Investigation Department and well-known criminologist, has pubiished a survey on the growth of crime in the Federal Republic of Germany. His conclusion is that by 1980 the number of robberies will increase fourfold and that of house–breakings as much as tenfold. There will be eleven murders or attempted murders every day, a rape every hour, and a car theft every three minutes!

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Hanging Gardens of Babylon, were laid out on top of the wall of Babylon. a wall 335 ft high 85 ft. thick.

Statue of Jupiter at Olympia was erected by the great sculptor Phidius about 350 B.C. and it was 40 ft. high.

Temple of Diana at Ephesus, destroyed by Goths in A.D. 326.

Colossus of Rhodes, a 120 ft. statue of Helios the Sun-god, stood at one side of the harbour. It fell in an earthquake in 224 B.C.

Lighthouse at Alexandria, was built on the Isle of Pharos by Ptolemy Soter, King of Egypt about 300 B.C. It stood 400 ft. high.

Other Wonders of the World :

Coloeseum at Rome, one of the largest amphitheatres in the world, began with Emperor Vespasian and finished by Emperor Domitian in 82 A.D.

Catacombs of Rome, were the Sepulchres of early Christians.

Great Wall of China, built in the 3rd century, total length 2,550 miles.

Stonehenge of England.

Leaning Tower of Pisa.

Porcelain Tower of Nanking.

Mosque of St. Sophia at Constantinople was built as Christian Cathedral by Roman Emperor Justinian 531-538 A.D. Sultan of Turkey Mahomed II turned the Cathedral into Mosque in 1453.

Angkor, a ruined temple city in Cambodia in French Indo-China:

Taj Mahal, built by Mughal Emperor Shahjahan at Agra in the first half of the 17th century.

Tower of Babel, at Chaldean city in lower Mesopotamia has completely disappeared.

Temple of Karnak in Egypt built 3,500 years ago, now in ruins.

Kutub Minar of Delhi.

Ellora and Agenta Caves.

Rock-cut temples of Madras.

Meenakshi Temple of Madura.

Halebid and Somanath Temples of Mysore.

Statue of Gomateswara in Mysore.

Wonders of the Modern World :

Wireless Telegraphy and Telephony.

Automobile and Locomotive.

Aeroplane.

Discovery of Radium.

Assoun Dam (Egypt).

Spectrum Analysis.

Discovery of X'Ray and Ultra-violet Rays.

Empire State Building (New York).

Panama Canal.

London's Underground Railway.

Golden gate Bridge (San Francisco).

Washington Memorial.

Lloyd Barrage on the Indus.

Brindaban Gardens of Mysore.

SPEAKING WITH THE DEAD

(Continued from last week)

He should feel free to say whatever he likes, to ask questions, to explain or to specify what he wishes to know. Recording sessions should not exceed ten to fifteen minutes, because the examination of voices recorded may take several hours.

Raudive found the microphone voices to be very soft, quick as lightning and often drowned or made unintelligible by voices of people taking part in the experiment.

He advises participants to speak slowly, quietly and to pause frequently. When the tape is later played back every hint of a voice should be pin pointed and the section repeated so that "the utterance becomes audible, the content clear and unequivocally verifiable and identifiable to the human ear."

The participants should refrain from noices sueh as murmurs of assent or dissent, and avoid idle gossip. Sincerity and honesty of purpose are of the essence.

At the end of his introduction Dr. Raudive comes to the conclusion that :

(a) the voice-entities speak very rapidly, in a mixture of languages, sometimes as five or six in one sentence.

(b) they speak in a definite rhythm, which seems to be forced upon them by means of the communication they employ.

(c) the rhythmic mode of speech imposes a shortened telegram style phrase or sentence.

(d) presumably arising from these restrictions, grammatical rules are frequently abandoned and neologisms abound.

Raudive cautions that, "when we find incoherent ejaculations, and sometimes phrases consisting of words which do not seem to make sense, the natural impulse to dismiss them as unworthy of consideration should be resisted, for we are dealing with facts (including the fact that research is as yet in its infancy) and we should be willing to await and to seek for the revelation of the true significance."

Where do the voices come from ? Several explanations have been put forward. Raudive himself proposes theories involving reality and anti-matter. A second explanation is that they are electronic impulses sent out by our sub-conscious mind and registered as human speech on the tape.

Again, the voices may be transmitted by an unknown method from perhaps another planet or an intelligent source somewhere in the universe. Or they may be voices of people who have died on this earth and try to retain communication with those who are still here ; in fact that the voices originate from where they say they do.

A less tenable explanation is that these voices are not there at all and are just imagined. This explanation is easily discarded as wrong as the voices have been printed on a visible speech printer and can also be seen on oscillographs where they register as visible impulses.

The voices may vary in sound volume from whispering to fortissimo, their timbre is usually well defined. The audibility of the voices, feels Raudive, depends on practice, ability of the ear to distinguish, and the extent of undivided attention given whilst listening.

Raudive states that to know more about the voices we need better instruments, better tapes and better methods of interference-free

(Continued on Page No. 5)

GANDHI

by

Sarojini Naidu

Who is this Gandhi and why is it, today, that he represents the supreme moral force in the world ?

Throughout history, age after age, in every country, there have been very distinguished men and great men—kings, warriors, lawgivers, poets—men whose fame had rung through the corridors of their own periods. Their names have survived, and they are fresh today in their radiance, as they were in their own times. Buddha, Jesus Christ and Mahomed, and a few others, whose gospel was an exaltation to the spirit of man.

Today, there is Gandhi, a tiny man, a fragile man, a man of no worldly importance, of no earthly possessions, and yet a man greater than the emperors ! The emperors have passed in processions, through the streets of their own cities and provinces, and crowds have applauded them out of duty, sometimes tinged with affection, and some times tinged with fear, but because it was a convention. But this man, with his crooked bones, his toothless mouth, his square yard of clothing, or of cloth rather, that just covers his nakedness, where nakedness must be covered, he passes meekly through the years, he faces embattled forces, he overthrows empires, he conquers death, but what is it in him that has given him this power, this magic, this authority, this prestige, this almost godlike quality of swaying the hearts and minds of men ?

It is a quality he shares with that small band of great teachers of the world, who inaugurated great religions. He shares with them the quality of bringing hope to the hopeless, of bringing courage to those who are afraid, of uplifting those who have fallen, of soothing down the beastly passions of those who have lost all the sense of sanity and humanity.

With Christ, he shares the great gospel, that love is the fulfilling of the law. With the great Mahomed, he shares the gospel of brotherhood of man, equality of man and oneness of man. With Lord Buddha, he shares the great evangel, that the duty of life is not self-seeking, but to seek the truth, no matter at what sacrifice. With the great poets of the world, he shares the ecstasy of the vision that the future of man is great, that the future of man can never be destroyed, that all sin will destroy itself, but that love and humanity must endure, grow and reach the stars !

(*Continned from Page No* 3)

recording, all of which can be achieved by seientific technicians.

He posits that apart from the biological-psychic level on which we human beings here exist, there is a second level, that of the psychical spiritual being, whose potentialities are only released after death.

This psychical-spiritual being tries to build a bridge between its world and that of our earthly form of life, and it endeavours on its own initiative to make contact in order to guide those on earth into a new reality.

"Only someone who himself ventures to plumb these inaccessible layers of human existence," writes Raudive, "where we discern neither beginning nor end, only a forward compulsion of ourselves and our lives, can assess the true position.

"It is quite possible that one day results will emerge from the voice-experiments that will have a bearing on the highest, indeed the ultimate goal man has sought throughout the ages and is still seeking—the answer to the question : Who am I and where am I going ? Death might be seen as no more than a metamorphosis from one state of development to another."

The existence of the voices is established through the sense of hearing ; methodical repetition then makes deciphering and checking possible.

The voice-phenomenon is autonomous, as far as the listener is concerned, for it manifests on tape-recordings through radio or microphone. Anybody can study it and by fulfilling certain preconditions, take up contact with it.

Raudive is convinced that if these voices can be received through radio magnetic waves then sooner or later television will play an important part in the work. A time may come when we can not only hear the voices but actually see the entities that speak them.

Peter Bander in his book, 'Carry on Talking : How Dead are the voices ?' (Colin Smythe, Gerrards Cross, London ; Agents ; Examiner Press Bookshop, Bombay–1; Rs. 38) has given the story behind the Raudive voice-phenomenon. Bander is the partner of Colin Smythe who published Raudive's book.

He remarks that right from the start in 1969 when he met Konstantin Raudive and was associated with him about the publication of his book, their views on the 'voices' differed.

"To Raudive these voices were as necessary as the air he breathed. He showed contempt for those who did not immediately agree with his theories and people who could not understand his highly intellectual and philosophical monologue did not interest him at all."

Dr. Raudive's book is too technical and complicated for the lay reader. The style of writing is involved and difficult to translate intelligently into English.

The critics were willing to acept Raudive's research findings but not his personal interpretations. One such occurs on Page 143 of the book, 'Breakthrough.' Here Raudive describes something that has happened during some experiments.

For no known reason a number of voices manifest themselves simultaneously. After a while one of these voices predominates. In some of Raudive's experiments this voice appears to take charge of further communications ; at least this is how it appears from the voice samples he produces.

In cases of such over-crowding of voices Bander thought that one particular voice could be understood while others are too faint, and put the difficulty down to interference.

However, Raudive draws the conclusion that there is a customs post where entities have to obtain a passport or licence to communicate with us. This and similar other interpretations and descriptions by Dr. Raudive were used by critics to debunk the entire voice phenomenon.

According to Bander, the vast majority of voices he has heard during the numerous tests and experiments carried out in his presence seemed to come from persons who had a strong link with one or two of the experimenters.

This can be explained much more easily than voices purporting to come from statesmen, famous authors and philosophers. The voice of psychologist Carl Gustav Jung appeared frequently during recordings made by Raudive, and always had something sensible to say.

Most of the voices were attributable to people who had died no longer than twenty or thirty years ago and when first manifesting themselves they show definite characteristics of anxiety and eagerness.

Among the thousands of voice samples recorded by Raudive there are some which deserve special mention ; they are different from others, not only in clarity but also in speech content.

The outstanding voice among these is that purporting to belong to Margarete Petrautski. It has been recorded in different countries without Raudive actually being there.

She was a close friend of both Raudive and his wife, Dr. Zenta Maurina, and acted as secretary to them. Almost immediately after her death, a voice was recorded calling out "Zenta", there followed the name "Margarete" and the statement "Bedenke ich hin." (German : Imagine, I really exist or I really am).

Michael Taunton, who has been conducting his own private experiments in East London, reported a series of voice recordings which point to orginators whom he has never known. Among them was a voice calling "Margaret" and then "Raudive."

A similar recording was made by Mr. Colin Smythe much before he knew of Miss Petrautski's relationship to Dr. Raudive.

It would appear that the stronger the affinity that has been between two people during their life time, the greater the chance of a voice manifesting itself after one of them has died.

The voices give no details about weather conditions. Several time experimenters have asked the voices for suggestions in regard to better, clearer recordings. Three or four references among the voices pointed to the moon.

Leslie Hayward made a recording where a voice says in answer to his questions what the best time would be for recording them, "When the sun goes down."

There is a strange rhythm in which these voices seem to fit as in a pattern. Once a voice has manifested itself in a particular rhythm, this seems to be adopted by all the voices which follow for a period of about an hour ; then, quite suddenly the rhythm changes.

R. J. D.

(To be continued)

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MIRACLES VERSES MODERN SCIENCE

by Dr. K. S. Ram, Radco Inc. Houston, U.S.A.

While the scientific community is busy unravelling the mystery of Uri Geller's extraordinery prowess, even a casual checking will reveal that such individuals have existed in India in the near past and are even today existing. The miracles that Shri Sathya Sai Baba of Puttaparthi off-handedly performs—which include instant materialisation of solid objects—deserves even greater scientific investigation than the feats of Mr. Geller. Whether the materialisation is the result of an instantaneous cohesion of the atoms constituting the matter materialised, or the materialisation is the result of teleportation of an already existing matter, both cases represent an extraordinery co-ordination of controlled unknown forces, which in the final analysis may prove to be of greater importance than any existing force fields. That modern science chooses to abstain, in most cases, from a scientific investigation of these ' miracles ' is a tragedy ; the scientific community should break out of the artificially created barriers of knowledge and start accepting the possibilities of forces beyond the present day state of knowledge. A 'miracle' is nothing short of an 'unexplained fact' ; to refrain from serious investigations of these 'miracles' by orthodox scientific community any further cannot be excused at all.

That such isolated cases of miracles have no impact on society as a whole is erroneous. The fact that Geller can subjectively bend a piece of steel or Shri Sathya Sai Baba can materialise an object of several hundred grams weight certainly proves that there are cheaper and more sophisticated means of achieving the same end result to do which "modern" man is using brute force of enormous quanta. Once these force fields are understood and then harnessed, a scientific & technological revolution of an unprecedented nature is bound to sweep the mankind. Before anyone tries to discount such a concept as far fetched he has to only remember that a three word, mass/energy relationship, 'miracle' of a miracle man named Einstein was responsible for the dawn of the Atomic Age and the whole mankind is reaping the benefits of this 'miracle'. An 'unexplained fact' demonstrated by an individual belonging to the scientific community becomes a great 'discovery', while if the same fact is presented by anybody outside the scientific community, it is scoffed as a 'miracle' which never receives any attention from the scientific community and may eventually find its way into religion to be branded as 'Occult' or 'superstition'. Should not the modern science—which revels on nuclear particles of 'imaginery' mass, particles which are supposed to exist only at velocities beyond that of light, anti-matter etc,—which is today the all knowing, all powerful jury—like the ancient priesthood—do a little bit of introspective stock taking ?

History of mankind abounds with vast social and cultural revolutions that men of 'miracles' have ushered in ; Jesus Christ, Lord Krishna, Sankara, Gandhi are a few examples. Would the people of Nazareth have seen divinity in Jesus's teachings had not he performed such 'miracles' as waking the dead, curing the sick ? Had not the Mahatma shown that the 'miracle' of non-violence & civil disobidience" could shake the mighty British rule would the country have risen as one man behing him ? A careful analysis will show that it is only with 'miracles' or 'discoveries', that mankind has spurted ahead at every stage of its development. Human thinking has been programmed to expect miracles—miracle drugs, miracle cure for cancer, miracle solution for hunger etc—and like Hope, "which springs eternal in the human breast", it is the "eternal" miracles which have always come to the rescue of mankind.

The appearence of man himself on this planet out of 4 billion years of cataclysmic biological activity and even today, the development of a single cell inside a mother's womb into a highly complex 2 billion cell baby nine months later, is perhaps the greatest 'miracle' that mankind may be gaping in wonder for a long time to come. What is needed today is an honest assessment of the 'miracles' and seek the truth behind them ; after all it is yet another 'miracle man', Jesus Christ, who has said : "Seek, and you shall find it".

Oct. 15, 1973
Madras.

Dr. K. Shakthi Ram.

Lucknow, U.P.
25-10-73

K. A. SUBRAMANIA IYER
Former Professor and Head of the
Dept. of Sanskrit, Lucknow University
and
Former Vice-Chancellor, Lucknow University
and
Varanasi Sanskrit University.

Dear Sri Josyer,

I have got volumes I, II and III of your Maharaja Bhojaraja's "Shringara Prakasha". I do not know if any more volumes have been published. May I request you to send me by V. P. Post the subrequent volumes of this work if they have been published. I shall be thankful if you will treat this order as urgent and send me the volumes (s) at your earliest convenience.

Yours Faithfully,
K. A. Subramania Iyer.

SPEAKING WITH THE DEAD

(Continued from last week)

Peter Bander records that he has rarely heard two different rhythms in one recording which has been made within one hour. Recordings made in the evenings usually yield results more quickly.

Sir Robert Mayer, Chairman of Colin Smythe, publishers, was cynical about the voices and demanded a definite personal proof of their existence.

"I am 92 years old," he said, "and most of my contemporaries are dead. Would it not be reasonable to assume that I or my wife, for that matter, should be getting far more messages tonight than anybody here?

"One of our dearest friends, the late Arthur Schnabel, would never miss such an opportunity of getting in touch with us."

After a long wait the following voice was received on the tape, "Arthur nanti wir danken—nanti we thank Arthur—wir sind heir Artur. We are here Artur—Barbirolli."

Colin Smythe decided to publish Raudive's book, come what may. Shortly after the publication of 'Breakthrough' the 'Daily Telegraph' featured an article under the headline, "Almost every technological advance hitherto made by civilisation has been discarded beforehand as a practical "impossibility."

The British science philosopher, Arthur C. Clarke, explained that such foolish judgements had invariably been advanced by persons claiming expert knowledge.

Clarke continued, "When an elderly and distinguished scientist tells you that something is impossible he is almost certainly wrong. The experts can spot all the difficulties, but lack the imagination and vision to see how they can be overcome.

"The layman's ignorant optimism turns out, in the long run—and often in the short run—to be near the truth."

Among the many examples Clarke recalled that British enthusiasts in the 1930s did much of the theoretical groundwork necessary for a moon shot, but serious scientists dismissed them as cranks.

After their first successful attempt with their flying machine, the Wright brothers at once contacted the newspapers, but the editors refused to print the 'ridiculous' story.

In 1920 the "New York Times" attacked Robert Goddard for putting forward the idea that rockets would work in the vacuum of space. "He seems to lack the knowledge about gravity ladled out daily in our high schools," wrote the "New York Times."

The discoverer of the voice phenomenon is of course Friedrich Jurgenson who is still active in Sweden.

He has close connections with the Vatican and with Pope Paul VI in particular. In 1969 the Pope decorated Jurgenson with the Commander's Cross of the Order of St. Gregory the Great.

Cardinals and other members of the Vatican are also acquainted with Jurgenson's discovery. Jurgenson himself has written to Peter Bander that he has found a sympathetic ear for the voice phenomenon in the Vatican, where he has made many wonderful friends among its leading figures.

It is obviously Jurgenson who has the last word in the matter. In a report made by him in August 1967 he wrote, "Personally, I can state with the utmost conviction and certainty these messages stem without doubt from our so-called dead.

"They are able to manifest on tape with the help of electromagnetic impulses, fre-

quencies or waves. The 'dead' are trying to stabilise this new line of communication and it is our task to help them by developing the technical means, thereby promoting clarity and a deeper understanding of the phenomenon.

'For the first time in the history of mankind a contact has been established through which objective proof of post-mortal life can be obtained. This is an epoch-making event of the greatest significance.

"To solve the problem of death is to solve all our other problems, for it gives us the key to the mystery of our existence: immortality."

R. J. D.

The End

CHILD PRODIGIES

by M. Phillips

Gerry Callen reads everything he can lay his hands on. Currently, he's enjoying William L. Shirer's mammoth historical work on pre-war French politics, "The Fall of the Fourth Republic."

Only two things make Gerry's interest exceptional. One is that he's only seven, the other is that no one ever taught him to read.

For Gerry is a "hyperlexic," one of only 13 boys and girls throughout the world who have been found to have this uncanny ability of instant assimilation.

A special study of some of these superkids, carried out over the past four years by doctors at Virginia University Medical School in the U.S.A., has so far failed to discover the reason for this amazing talent.

But it undoubtedly exists. Some of the children, it was found, had taught themselves to read by the age of two....

A report in the current journal of the American Medical Association says that hyperlexic children become compulsive readers of any available material and quickly amass an encyclopaedic knowledge of data.

Unless what they read is controlled, they can quickly become storehouses of masses of pretty useless information, as in the local case of the Florida child who could recite the closing prices on the share market price index for every day of May 1967....

She had found the information in an old newspaper.

Although hyperlexic children tend to read aloud in a sing-song fashion, the AMA report says that they appear to understand what they are reading.

Nevertheless, the problem is to discover just how much they actually comprehend of what they read, and the Virginia doctors hope to include this information in a full study of hyperlexia later this year.

Some of these amazing children undoubtedly comprehend pretty well everything they read—as in the case of a six year old London girl, Stephanie Dale, who already has the knowledge of a university student.

She reads books from the adult section of the library and can spell without hesitation words like Czechoslovakia and echinodermata (a type of sea creature which includes the sea urchin).

Says Stephanie's mother: "She can remember anything. I never have to write down an address or a telephone number. I just tell Stephanie and weeks afterwards she will have remembered it."

(To be continued)

CAN MAN LIVE LONGER

by D. Chebotarev

The life span of modern man, his biologically programmed age, so to speak is 90 years. However, not everyone succeeds in living to that natural limit.

One of the aims of gerontology is to find out what prevents man from living the full life span designed for him by Nature. The health of elderly people depends greatly on the period in which they live. Scientific and technological progress is one of the most important features of our times.

On the one hand, it makes for higher living standards, thereby creating conditions for the prolongation of life. On the other, it makes increased demands on the human organism. The process of urbanisation, the intensive life rhythm, concentration of the population and man's remoteness from nature contribute in some measure to early aging.

The increasing stream of information and the complex character of work increase the load on the nervous system. The researches of Soviet gerontologists and the experience accumulated by geriatricists make it possible now to draw some practical conclusions. It has been found that old age and aging are not one and the same thing. As a rule, premature aging takes place between 40 and 60. It is during this specific period that a number of active preventive measures should be taken to delay serious pathological changes in the human organism.

It has also been found that the nervous influence on the tissues grows weaker with age, while their sensitivity to some chemical substances increases. Metabolic functions begin to fade, while there appear new adaptive mechanisms on which the length of life greatly depends.

To activate these mechanisms means to find yet another way of prolonging human life. Substances called antioxidants used in experiments on animals already make it possible to prolong life by 15–20 per cent. Experiments are also made with various stimulating preparations such as navocain solutions, combinations of vitamins, hormones, etc.

Elderly people are advised to use only about a third of the sugar and fat used by younger people. They are also told to move more, to do physical exercies, but not to overexert themselves. Walking is the best kind of exercise at this time of life. A strict regimen of movement helps not only to preserve vigour, but also restores the nervous system affected by physical inactivity. We also warn elderly people against excessive use of alcohol and against smoking.

Like any young science, gerontology has to solve a great number of mysteries. Why, for instance, do women live, on the average, from two to eight years longer than men ?

It is known that, during both youth and middle age, men are more subject to injury and to cardio-vascular diseases, but there probably exists some biological inequality too.

Between 50 and 74 years of age, the volume of the lungs, the power of the muscles, weight and size fall more rapidly in men than in women. But the most urgent task is to get a clear idea of the physical condition of the human organism at different ages, to reveal the biological evolution of aging.

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GREEN COCOANUT

Sri M. Mukherjee writes in a letter to the editor in H. S. 21-10-73 :—

I read with great interest your staff reporter's report that green cocoanut (Dab) will be banned in Calcutta as it makes a garbage problem in different parts of the city. I am glad that some movement has been started against the use of Dab as a fashionable drink. South India produces cocoanut as one of their important items of trade. Dab is never utilised and is never plucked from the cocoanut tree. My personal experience touring round the whole of Kerala confiemed me in my belief that the use of green cocoanut is definite loss to the country. The only useful part of the Dab is the little drinking water that it contains. The Kernel, the hard shell and the fibres are all lost. Besides the dab is sterile, it has no advantage over a glass of lime juice with salt. But if Dab is not used each Dab will produce a cocoanut. The cocoanut will gave a good quantity of staple food in the kernel. The hard case of the cocoanut is utilised for producing different articles. The fibres of the shell are used to produce ropes, mattresss etc. Imagine how much is lost by drinking one Dab. Today there is such shortage of food that banning the use of Dab will help a good deal in relieving the present problem of shortage of food. I would request the authorities to consider these points and issue orders banning the indiscriminate use of Dab not only for saving the roads from spoiling but also for increasing the total food production of the country.

1. Sri M. Mukherje's statement that the use of Dab is a fashionable drink and its use is a definite loss and therefore it should be banned, needs refutation.

It is a pity that Sri Mukherjee is quite ignorant of the immense value of green cocoanuts.

What inexhaustible store of nutrition God has arranged in green cocoanut water—a nectar to an exhausted thirsty pedestrian, is a pleasure to know. It contains 9 Salts, 8 Vitamins, Fat 7.1% Protein 80% Sugar (Carbohydrate) 1.75% Minerals 55%.

Green cocoanut is the only source of supply of sterile (bacterial free and pyrogen free water by nature. Cocoanut water removes exhaustion and keeps the body healthy. In one word, there is nothing to equal this natural drink which promotes health. Anything that is nutritious for the body, must supply all essential elements that are invariably present in green cocoanut water and thesefore it is very valuable.

By scientific chemical analysis 100 Dab or green cocoanut 3 oz. water have the following ingredients :

Sodium	15 mgr.
Potassium	312 ,,
Calcium	29 ,,
Magnesium	30 ,,
Iron	10 ,,
Copper	40 ,,
Phospherous	37 ,,
Sulphur	240 ,,
Choline	183.00 ,,

Mineral salts are of prime importance for building up of the body. Dearth of mineral salts in body leads to death in a much shorter time. 1/25th part of our body is made of mineral salts.

The presence of proper amounts of minerals only in the body will not do, we must have for an easy maintenance of life a proper supply of sugar (Carbohydrates) fats, proteins

and various vitamins. We get all the elements in green cocoanut water.

A list of essential food factors (vitamins) present in green cocoanut water is appended below:

1. Vitamin C
2. Nicotinic Acid or Vitamin B-3
3. Pantothenic Acid or Vitamin B_5
4. Riboflavin or Vit B_2
5. Folic Acid
6. Thiamin or Vit B_1
7. Pyridoxin or Vitamin B_6
8. Byotin

Protein prepared from amino acid is a very important material for the nutrition of the living cells. Proteins fill up the wear and tear of the body and prepare hormones and cozymes.

Fats are the fountains of our strength and fast regulate the body temperature. The consumption (burning) of Carbohydrates gives rise to production of power and energy and these in turn make us thoroughly active.

When the green cocoanut becomes mature the quantity of water diminishes. Research work on green cocoanut as well as on the mature one has shown that as the Ph of the water increases the pulp of cocoanut also begins to become thicker and thicker and the quantity of water begins to go down and down.

Dextrose, Laurelose, Sucrose are found in green cocoanut water but reducing sugar are present from 1 to 1.5% in the early stage and in the 7th month the reducing sugar contents become .5%.

In conclusion, it must be mentioned that the proteins in green cocoanut water contain ARGININE, ALANIVE, CYSTINE and SYRINE and amino-acids. These amino-acids are present in larger amount in green cocoanut water than they are found in cow's milk.

Therefore, it may be concluded that green cocoanut water is one of the most nutricious food and valuable drinks.

Milk from cocoanut pulp is very useful for relief of intestinal trouble.

A wise man should see both sides of the shield.

उपायं चिन्तयेत् प्राज्ञः अपायञ्च विचिन्तयेत् ।

Upaayam chintayet praagnaha apaayancha vichintayetu.

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CHILD PRODIGIES

by M. Phillips

(Continued from last week)

One of the main problems with a hyperlexic child is keeping him occupied. Mrs. Dale cxplains : Stephanie dreads the idea of missing even a day's school, and sometimes cries with boredom during the holidays."

Tom Smith, 11 year old son of a South London postman, is another superkid with a photographic memory. "He was only three years and ten months when I realised he was something special," his mother remembers.

"He got hold of a copy of the newspaper and read me a story straight through. I'd taught him nothing about reading. It was frightening ..

"It got very embarassing after that. He would read out swearwords written on walls! He joined the library when he was four and used to borrow great serious books. When he carried them out, I was afraid people would think he was showing off.

"There are other problems, too. He is nervous and needs far more love and attention than normal children. He is always studying. I used to get worried that he didn't relax, but I've learned to let him go on his way.

"No one in the family has ever shown signs of brilliance before. I just dont' know where he gets it all from...."

The life of a superkid, particularly if he's hyperlexic, can have problems that are unknown to an ordinary child.

Tom Smith, a polite, shy, sandy-haired boy, says : The worst of it is I feel so lonely. I can't find a perfect friend because other boys my own age and even older don't have the same interests."

Indeed the difficulty of satisfying the intellectual needs of these children is a pressing education challenge which few countries seem prepared to accept.

In Britain, private organisations like Explorers Uulimited, as association for gifted children, is one of the few places a superkid can meet others of his own mental level.

And in Tom Smith's case, the National Association for Gifted Children are hoping to make arrangements for him to sit for a scholarship to a public school which encourages the academically bright.

But sadly, such interest is exceptional. "In most countries the exceptionally bright child is less privileged than the mentally backward child," says Dr. Edwin Calvert, a reader in educational psychology at London University.

"Education, of necessity, is geared to cope with the average child. Having to cope with the demands of an exceptionally bright youngster can wreck a teaching routine, through no fault of the child or the teacher."

Not only teachers have problems coping with hyperlexic children. Parents, too, have their share.

"What one must realise," says 38 year old Mrs. Shirley Barton, a London dentist's wife whose eight year old son Mark taught himself to read at three, "is that these children, although old in knowledge, are as unwordly as any other children of their age.

"At eight, Mark may have more knowledge than other kids, but it's still my word that counts when it's time for him to go to bed...."

At Michigan State University, in the U. S. A., freshman aged from 18 to 20 listen

attentively as their tutor explains a problem in advanced calculus.

But any discussion afterwards has to take place in the university coffee shop rather than the campus bar....because the lecturer is only 15 years old !

Edith Stern is a superkid. She entered the university when she was 12, as part of her doctor father's plans to make her a genius. While still a toddler she was subjected to an intensive training.

At two she could read children's books, at three she could play chess, at four she could solve complex mathematical problems. By the time her friends were learning to read, Edith was immersed in the theories of Darwin and the philosophy of Kant.

She entered university at 12—one of a select band of neargenius children who have progressed so far beyond the normal academic level that American universities have waived the normal educational requirement for them.

Educationalists throughout the world are watching the US experiments with unusual interest. So often in the past superkids have failed to live up to their early promise simply because they haven't been given the facilities they need and deserve.

Already the decision seems to have been justified: the super bright youngsters allowed into American colleges and universities have already startled both teachers and fellow students with their grasp of complex branches of learning, particularly science and mathematics.

As well as Edith Stern, Michigan State University has recently taken on another superkid, Michael Grost. At 15, he led the university's mathematics team to top place in a national contest. A year later, he led the university's mathematics team to top place in a national contest. A year later, he graduated with honours but stayed on to work for his doctorate.

Tousle-haired Danny Jacoby was only six when he enrolled in a New York University course designed for college professors....In other ways he is like any normal schoolboy, enjoying sport, particularly baseball, and can occasionally be seen turning cartwheels on the way to University.

Matthew Marcus was only 12 when he became a full-time honours student at New York's City University—the youngest freshman to enrol there since the turn of the century.

As a freshman, he has been taking advanced calculus and conducting independent chemistry research.

In other countries, superkids find life less easy—as in the case of Rome schoolboy Luigi Solano. He was turned out of elementary school when he was six because there was nothing left to teach him....

Four years later, at the age of ten, Luigi qualified as a teacher of English by passing a Cambridge University examination usually taken by people at least twice his age.

Had the law allowed, Luigi could have become a lecturer at Rome University. Certainly no school could teach him any thing—yet, under Italian regulations, he had to stay until he was at least 15.

Finally he was accepted by Rome's celebrated Tozzi Institute—where two teachers cracked under the strain of keeping up with the boy's obsessive thirst for knowledge.

At the Age of 12 he learned Shakespeare's 'Richard III' by heart, and translated both

John Buchan's "The 39 Steps" and E. M. Forster's 'The Longest Journey' into Italian simply as an alternative to watching television in the evenings....

The day he was 15 he left the Tozzi Institute and studied for three years on his own—no one would risk trying to teach him.

Eventually Rome's education department came up with a novel solution. The Solano family was given four return air tickets to the United States and told: "Roam America for as long as you like at our expense. Let the boy learn from life instead of from books."

"Whatever you do, don't let him touch a book while he's away ..."

But it was no good. Within a month, Luigi was back in Rome complaining that the U. S. had bored him. He began studying medicine at Rome's Catholic University and at 21 has just received a first class medical degree.

He scored top marks in psychiatry and psychology, but the dean the university apparently thought it time the wonderboy was cut down to size.

"The top mark in Italy is 30," the dean told him. "Thirty is only for the gods. It is too good for you at your age. Be content with 28."

For the first time, Luigi seemed to have met his match!

Bright and worldly though they are superkids must be treated with care. Only selected children will benefit from an advanced education at such an early age and others run the risk of being driven into a neurotic shell or even into delinquency.

Today, cramming the bright child's head full of facts regardless of their relevance is happily becoming a thing of the past.

Radical experiments in ultra-clever children are being carried out in specialist establishments like the International School in Milan where children learn two foreign languages by the age of six simply by singing songs and playing games.

"It may be this form of learning will make tomorrow's geniuses useful and integrated people. Cramming certainly won't—and the sooner some parents realise it the better," one educational expert remarked to me.

How can you identify a superkid? According to Professor N. R. Tempest of Liverpool University, he invariably has these qualities:

Perseverence and confidence.
High reading ability.
Precocious behaviour.

A wish for early acceptance into the adult world.

If he possesses all these by the age of six, your child could be one of the juvenile elite. Or like John Pevvensy who, as a seven year old London child in 1945 possessed the brain of a classics professor, he could decide to become a beach deckchair attendant.

Isn't that just like children....?

The highlight of a recent edition of "The World Surprise" show on Tokyo television was a solemn South Korean named Kim Ung Yong who performed breathtaking feats of mental arithmetic and integral calculus, tending his performance with a recital in four languages and a poem he had composed on the spur of the moment.

And the surprise? Simply that Kim Ung Yong was only four years and eight months old!

He has the gift of "eidetic memory"—the ability to retain huge mathematical calculations in the brain and to operate like a human computer with seemingly little effort.

(To be continued)

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CHILD PRODIGIES

by M. Phillips

(Continued from last week)

And of all the gifts of super-human intelligence that children possess, this one is perhaps the most inexplicable.

Studies over the past two years at Yale University's Child Study Centre, and by child psycholgists at London University, have so far failed to solve the mystery of the mathematical superkids.

So did the only serious surgical investigation—carried out in 1967—on the brain of a six year old Mexican child killed in a road accident in Tempico.

The youngster could work out square roots in seconds and instantly calculate on what day any particular date fell for any year of the century. With the parent's permission, the brain was dissected and examined for abnormalities, but none was found.

The surgeon who conducted the investigation said later : "It was an average brain of an average six year old. There was absolutely nothing to suggest that it was capable of abnormal activity."

In many cases the children who possess this uncanny calculating ability are strangely lacking in other skills.

Alan Caradine, ten year old son of a Glasgow builder, astonished his parents and teachers in 1951 by suddenly displaying a gift for adding a column of 200 figures in his head in less than ten seconds.

Yet he couldn't read, and had difficulty in writing. Sadly there was no way in which his extraordinary ability could be used to further his carrer and he now works as a mate on a Yorkshire trawler.

A similar example was that of nine-year-old John Marsh, a totally illiterate Gloucestershire gardener's boy who, in the 1900s, became a fairground attraction with his mental ability to add together large quantities of numbers "in the twinkling of an eye."

A 15-year-old schoolboy in Mexico City, Herbert de Grote, firmly established himself as a superkid when he extracted the 13th root of a 100—digit number by an Algorithm of his own invention during a 23-minute mental test in Chicago.

The answer, as you've no doubt worked out for yourself, was 46,231,597....

Eldetic children invariably have fantastic memories too—at least for figures—as proved by a Canadian boy, David Richard Spenser, of Powell River, British Columbia, who memorised Pi to 750 places.

He wouldn't go any further on hearing that an expert had disagreed on his calculation of the 512th place!

Not all eidetic children are totally obsessed by numbers. The mechanics of maths and science often absorb them, too—as in the case of an Essex boy, Stephen Gravett, who, at the age of six, walked into his headmaster's study and said : 'Please sir, would you care to see the maths textbook I've written?'

He produced a 52 page book describing a new approach to learning maths....

According to Britain's National Association for Gifted Children, this kind of super-intelligence can frequently be detected soon after a baby is born.

"They often focus their eyes earlier than other children," says the association's secretary, Mrs. Margaret Branch.

"You can tell by the way they follow your finger when you move it across their vision. They tend to be remarkably alert—the sort of baby who never lies quietly in his pram but is always looking around.

"When they get a little older some of them won't bother to crawl but will instead walk straightway. Others will speak in whole sentences when they are only nine months old !"

"You see, they are perfectionists. They are quite easy to identify for the expert."

Sometimes it takes a little longer, as in the case of Simon Norton, the London antique dealer's son who, not until the ripe old age of 16, won first prize at the International Olympiad of Maths-the mathematicians' equivalent of the World Cup !

Did he ever feel isolated, as a mathematician, from his contemporaries ?

"It depends on what you mean," he says. "If you are asking whether mathematicians are isolated, then the answer is yes. But if the question is : do they mind being isolated ? then the answer is no. At least I don't.

While waiting to take his place at Cambridge, he filled in time with a Rs. 180-a-week job at a computer firm.

Does he ever worry when people label him a genius ?

'No' he says. 'I don't think it makes any difference to my life at all....'

The sort of mental problem contestants have to solve at the maths Olympiad is : Find an infinity of natural numbers as such that for any natural nnmber n, n4—a is put prime.

Simon said that was one of the simpler ones....

However much we pride ourselves on our mental agility, we'll have a job to beat today's superkids.

Psychologists at Stanford University in California have found that 20 years ago only 18 per cent o f children had "superior" intelligence. Now the figure is around 25 per cent and still rising.

Indeed, the latest industrial estimates show that by 1985, a boy of high intelligence doing the right profession could be earning five times more than his father was at the same age.

To hold on to it once he's earned it will be the best proof possible that he really is a mathematical genius !

INDIAN THOUGHT

by Dr. Jayachamaraja Wadiyar.

The keynote of India's culture is philosophy and religion. Philosophy is the "thinking consideration" of things and aims at a total comprehension of the nature of reality (Tattvajnana). Religion is a marga or way of life that is based on it and is governed by it. Religion is philosophy actually lived by man. The modern way of severing philosophy and religion from each other has never been countenanced in India for the reason that religion did not come to mean a set of dogmas or articles of a creed. Rellgion was understood as realisation. From the Vedic age down to modern times one can discern in the development of Indian thought the fusion of philosophy and religion, as well as of ethics and aesthetics. The philosophies of India have always viewed life as an integrated whole and Brahman is the name given to this whole or the Purna.

The Vedic religion is the oldest record we have of the attempts of man to realise God. Nature was a beautiful prospect spread before the Vedic poet. It has sometimes excited in him rhapsodies of love for the benign elements that he saw in its workings. Some times it has endangered paroxysms of fear of the malignant forces. Nature in her malevolent aspect gave rise in India's popular religion to the conception of Bhairavi or Kali, a Goddess widely worshipped in India. Indian thought never envisaged two opposite forces or realities pitted against each other. Good and Evil, like darkness and light, had to be looked upon as emanating from a single source. Darkness was just the absence of light. Similarly evil was the absence of good. Evil was looked upon as transitory and having no permanent reality. In like manner nature was looked upon as beneficent, but it could be malevolent as well. Both manifestations were accepted with equanimity as two aspects of one and the same thing. In ancient Vedic thought, Rudra, the terrible, became Siva, the auspicious. This conception persists to this day in Hinduism. Behind every natural phenomenon, the Vedic poet-seer discerned a potent intelligence, which he named variously, Indra, Varuna, Matarisvan and so on—in fact, a personification and deification of physical forces. The poet's utterances are a worship paid not to the mere outward physical manifestation as emanating from and determined by superhuman intelligence invisible to him. The seers then came to the further conclusion that there was one Supreme Intelligence, behind all, ruling the universe. "Ekam sat vipra bahuda vadanti" (Rg. Veda. I. 164–46). 'The Absolute Being is one ; sages describe it variously'. The Chandogya Upanishad said 'Ekamevadvitiyam'—"The one and only the non-dual!" (6–2–1). The Vedic seers, arrived ultimately at the monotheistic conception of God and worship.

The Vedic form of worship developed into Vedic ritualism in which Agni or fire became the visible symbol of a link between the sensible world and the spiritual world. Yajna or sacrifice was one of the forms that ritualism assumed in the Vedic age. The importance of the ritual came to be emphasized in the Brahmanas or ritualistic texts. From a philosophical point of view ritual stands to religion in the same position as language does to thought, and form to matter. As well ask a poet not to clothe his thoughts in the garb of verse, or the sculptor to be satisfied with the mere idea of the 'human from divine', as ask the religious mind not to express itself in sensible forms. To divorce religion from ritual is an impossibility as the history of various religions shows. So inevitable is the tendency of the

human mind towards forms. Vedic religion recognizes that for common human beings, forms are indispensable to lead them on to higher things. This is certain, that a purely personal religion, even if it were possible, can never commend itself to the masses whose religious impulses will always seek for some form or sensible symbol. A mental image will naturally need a physical image with which to commune in love and adoration. This is really at the back of the worship of images, which are looked upon as symbols (pratika) of invisible reality. Cardinal Newman, in a similar vein of thinking, has said that 'forms are the food of faith'. The Vedas held aloft a balanced view regarding the spiritual good and the wordly good, the life of action and the life of renunciation, pravrtti and nivrtti. This found a more emphatic expression in the Upanisads, which maintained that pravrtti or a mere life of action without nivrtti or spirit of renunciation animating it is inadequate and unsatisfying. This gospel runs like a golden thread through all the main scriptures of Vedanta. India's philosophy of the practical is animated by it. 'Tena tyaktena bhunjithah' says the Isavasya Upanisad : Life has to be enjoyed in a spirit of detachment. This holds out for man the ideal of living a full and abundant life for one hundred years fulfilling the duties and responsibilities that devolve on him in the station in life that he occupies—'kurvanneveha karmani jijiviset satam samah'.

In the Upanisads, we find that the Rsis or sages had arrived at the highest metaphysical conception known as Brahman. Gods of the Veda were gods exemplifying many attributes and could be described in various ways, while Brahman, the Absolute of the Vedanta, defied all description. Nevertheless it could be described as being the one in the many, the most real of the real things, the eternal among the eternals, the life of all ('Nityo nityanam cetanascetananam eko bahunam'). Personal limits were assigned to Vedic gods, and those were impossible of being applied to Brahman. But yet we find that Brahman is invested with a resplendent form and innumerable excellences, ethical and aesthetic, from which have emanated the theistic systems of Vedanta.

Coming to the traditions, which include Smrtis, Puranas and Itihasas, we have to note that the philosophers of India proclaimed these to be the amplifiers and elaborators of what is taught in the Vedas and the Upanisads. This is what is indicated by calling them Upabrmhana sastra—'Itihasa—puranabhyam vedam samupabrmhayet'. We find in the Smrtis, Puranas and Ithihasas the philosophical vision of the Veda, proliferating in a rich variegated form, and rendering the vision accessible to the popular mind. Individual tastes came to be cultivaied in special branches of theology, and wedded to special notions of theogony. We find at this stage the development of the adoption of definite symbols of worship—sometimes called idolatry. Strictly speaking, it is more worship of ideals than of idols. This was the period of the development of the two great religious sects or cults of India known as Saivism and Vaisnavism. The greatest gift for the development of Vedantic religion and philosophy produced by this age was the Bhagavadgita.

To be continued.

PROGRESS

Frequent traffic jams in the cities of Western Europe are causing more and more people to switch to bicycles. In Belgium, for instance, close to three million people, or about one-third of the total population, ride bicycles, according to Journal d'Europe. There is a project to build special bicycle roads between the leading cities of Belgium. And in France, Switzerland and West Germany the network of bicycles hire station is being expanded.

POLICE WORK

Most of the 33,000 policemen in North Rhine-Westphalia (F. R. G.) are dissatisfied with their job, according to the West German Die Welt. A poll conducted by the local policemen's union showed that only one in three would join the police force if they had to choose again. Sixty-four per cent of those polled would have preferred some other occupation. One of the main reasons given for the decline in popularity of the profession was that it was hard work.

TWO CASTES!

A feature of one of the Citroen company's new limousine models is separate air conditioning for the tonneau and the front compartment where the driver sits. The ads stress that this novelty has the advantage that "the owner need not breathe the same air as his chauffeur".

THOROUGH

The thieves who had broken into a house in Ganzirri, near Mossina (Italy), were not content with the movables they had found. Taking advantage of the owners' absence, they took the two-storey prefabricated house apart and carried it off in lorries! When the owners returned home from Messina, they thought they had come to the wrong place at first-there wasn't a trace of the house left!

NEW YORK

A French publishing firm has put out a guide with a map of New York for tourists. Some sections of the city are blacked out—this means that they are full of gangsters and tousists would do well to avoid them both in the day-time and at night. Others are shaded-a warning that it is dangerous to take a stroll there after dark. And only the districts left white are recommended to tourists as safe at all hours of the day. But there are very few of them!

DRUNK SOLDIERY

A report recently submitted to the Senate Armed forces Committee reveals widespread narcomania and alcoholism in the U. S. armed forces. Seventy per cent of the officers drink in excess, it says. Last year alone some 25,000 officers and men were forcibly treated for drug addiction!

PARROTS TOO

A school for parrots, the first in the world, is to be opened shortly in Sydney (Australia). For a moderate fee the school undertakes to train the birds and issue a diploma on the completion of the course. Diplomated parrots, it is said, will fetch a much higher price than the "illiterate".

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INDIAN THOUGHT

by Dr. Jayachamaraja Wadiyar.

(Continued from last week)

As regards the Vaisnava cult, we find it developing the idea of Avatara or incarnation of God assuming various shapes and appearing to mankind to do the work of a Redeemer or Saviour. To the Vedic rsis, all the phenomena of nature were in a sense avatara or revelation of the Divine. The Veda proclaims 'Ajaayamano bahudha vijayate'—'Though birthless He takes many births'. The classic statement of the purpose of Avatara we find in the Bhagavadgita where Krsna proclaims that God takes birth in the world of men whenever there is a decline of Dharma or righteousness and the upsurge of adharma or unrighteousness. The purpose of Avatara is said to be the uprooting of unrighteousness and the upholding of righteousness age after age. 'Dharmasamsthapanarthaaya sambhavaami yuge yuge.' The concept of Avatara connotes more than the direct descent of the Divine into the human world. It is extended to apply to the mission of establishing righteousness espoused by the great souls of the world who derive their inspiration from the inner depths of their being and from a source within them identified with the Antaryamin, the immanent Indweller. They share and participate in the divine life and hence come to be called the Amsavtaras of the Divine Being, that is to say, partial incarnations. Besides, there are among the ordinary run of mankind persons who almost suddenly are elevated by the exigencies of a situation into religious leaders or prophets, seers or saints. The Hindu has no difficulty therefore in incorporating in his scheme of Avatara, such great souls and in according them the honour that is due to them. The conception of avatara is well-nigh so universal in character that Saivism, along with Vaisnavism and Saktaism, maintains the idea of souls charged with the particular mission of saving mankind, incarnating themselves for the purpose and appearing in the world now and then. It is believed that Siva incarnates Himself not only to establish righteousness but also to redeem the world from ignorance and to fulfil His purpose of the elevation of the soul of man, from the animal in him, and from whatever degrades him. To use the language of Saivism, Siva or Pasupati is incarnating Himself to liberate the pasu, or the creature, from bondage or pasa. Pasu, pasa, pati are the triad of Saiva philosophy. This theory of successive embodiments is one of the most effective doctrines of Hinduism.

The crude way of looking upon the Hindu religion as a polytheistic, or other–worldly or idolatrous or life-negating, world-denying religion, has really no rational basis from the point of view of ancient Indian religious tradition. The greatest contribution of India is its integral culture which does not allow any aspect of human personality to remain undeveloped. Sir John Woodroffe says : "The life of India (I speak of the past) has displayed itself in all activities. It has meditated both as the man of religion and of philosophy, but it has also worked in every sphere of activity. There have been splendid courts of great kingdoms and empires, skilful administration (Rajadharma), practical autonomies of village and communal life (praja-dharma), prowess in war and the chase, scientific work, a world-commerce and prosperous agriculture, a monumental and sumptuous art (where can we find stronger and more brilliant colour ?) and a life of poetry, emotion and passion, both written and lived." (p. 187 et seq. Shakti and Shakta, 1918 Edn.)

Now reverting to the charge of polytheism we must say that to the discerning eye, there dwells in the Indian mind a monotheism behind the apparent polytheism of the Rg Veda. It should be noted that Gods are made to play their several parts behind natural forces. But to us the whole body of the Veda and all the subsequent traditions constitute one Spiritual Science and the worship we pay is worship paid to One God. The unity of Godhead as well as the unity of life in man and the universe is therefore the significant feature of Indian religious tradition.

One of the major influences which have affected the development of Hinduism is Buddhism. Its stress was on the ethical instead of on the metaphysical. These ethics were already there in the Vedas and Upanisads and came now to be emphasized afresh by Buddhism. As far as its ritualistic side went, it built temples to the Buddha instead of to a diety. In other words, the worship of the Enlightened One was inaugurated in the place of worship of God. Instead of God's image or images of avataras, more correctly, Buddha's images were installed. The influence of Buddhism has not been able to affect the radical conceptions of Hindu religion. If it left any influence at all, it contributed to the raising of more temples and emphasized idol worship. Otherwise, it could not hold its ground inasmuch as it taught no God, and left the world unexplained. At best it could be taken as a phase of agnosticism in the development of Indian philosophic thought. The Buddhistic ventures into metaphysics in spite of the warning of the Buddha ended in wholly unsatisfactory metaphysical concepts as for example the concept of Nirvana. Max Muller says : "Buddhist ritualism has always been much more incomprehensible than Atheism. A kind of religion is still conceivable where there is something firm somewhere, when a something eternal and self-dependent is recognised, if not without and above man, at least within him. But if, as Buddhism teaches, the soul after having passed through all the phases of existence, all the worlds of the gods and the higher spirits, attains finally Nirvana, as its highest aim and last reward, i.e., becomes quite extinct ; then religion is not any more what it ought to be—a bridge from the finite to the infinite, bnt a trap-bridge hurling man into the abyss, at the very moment when he thought he had arrived at the stronghold of the eternal !"

Jainism which was contemperaneous with Buddhism was also mainly ethical in its import and developed a metaphysical form weich may be termed pluralism as distinguished from the Monism and Idealism of the Upanisads.

We will be able to understand Buddhism and Jainism and their place in the development of philosophical and religious thought in India if we look upon them as very necessary movements helping the resurrection of ethical values after a materialistic onslaught on them by the school of ancient Indian Materialism known as the Carvaka. Buddhism and Jainism also aimed at securing an autonomy for ethical valuc free from

heir moorings in metaphysics. Carvaka put orward a Hedonism sometimes of a very rude type known as dhurtacarvaka and a refined type known as the susiksita carvaka. This little ferment of materialistic thought also gave rise to a Naturalism which came to be known as svabhavavada, but it failed to take root in Indian soil. This acted also as a corrective to the exaggerated importance given to the assetic and monastic ideal which could not be indiscriminately universalized.

So the materialism of the Carvaka, the nihilism of Buddhism, the pluralism of the Jaina system, had to yield to the more comprehensive synthetic philosophy which we find in the Vedantic philosophy of Sankaracharya. A resuscitated and remodelled form of Hinduism prevailed in India when Kumarila Bhatta and Sancaracarya took the field in the seventh and eighth centuries A. D. Sancaracarya studied his times, and found that the streams of thought then prevailing in the land could be gathered together into six definite channels. He formulated the six forms of worship including in it, the Soura, the Ganapatya, the Sakta, the Pasupata, the Mahesvara and the Vaisnava systems. These were valuable in so far as they presented some vital aspects of religion and philosophy. Sankara reconstructed them and earned the title of Sanmatasthapanacarya i. e., the teacher of the reconstruction of the six cults or sects of Hindu faith dating from the time of the Puranas, Itihasas and Agamas.

We owe it to Sankara mainly that it is not valid to draw a sharp line between the beliefs of the Saiva and Vaisnava sects. In Sankara Hinduism becomes wonderfully eclectic and synthetic. The two sects come to be regarded as complementary rather than antagonistic. The faiths of the worshippers of Siva and the worshippers of Visnu came to exemplify a higher evolution accentuating the upward tendency of the human spirit, towards an Absolute Being or Brahman. Sankara leads the believer back to the graceful worship of the early gods while it included in its pantheon the forms of national heroes like Rama and Krishna who lived among men sharing their joys and sorrows and working for their elevation. These avataras furnish to us an ideal of manliness, beauty and the delight of love and joy, of sacrifice and service. The third great sect which shares with Saivas and Vaisnavas the allegiance of Hindus is the Sakta. It is based on the idea of the active female principle (Prakriti), as manifested in one or other of the forms of the consort of Siva—Durga, Kali or Parvati. This idea represents that of the motherhood of God which found its purest and most graceful expression in Sri Ramakrishna Paramahamsa. It is Saktaism purified of all its unwholesome encrustations. Sankara purified it, eliminating its grosser elements, but accepting its idea of primal Divine Energy or Adi Sakti as an ultimate philosophical principle, Regarding Saktaism or the philosophy of the Tantras as it may be called. Sir John Woodroffe sums up his observation stating that "the sastra is essentially practical and in full contact both with life and renunciation. Its watchword is Kriya or action." (P. 187 ; Shakti and Shakta.)

(To be continued.)

RARE GIFT

Have you ever seen spanners that can be stowed away within a human hair as in a tool box ? No ? Those familiar with Nikolai Dotskovsky, foreman at the Orenburg Diesel Locomative Repair Works, have. Under a microscope, next to the human hair, are in addition to the spanners, also a hammer, a screw, a chisel, and a centre punch, all made from the steel of a sewing needle. And all of them are put inside a hair which took a month and a half to drill a bore in for all its microscope size or rather because of it.

It is not all the time that the Orenburg foreman makes work tools of such microminiature size. Several years ago he surprised everyone with a hammer, chisel and screw placed inside half a poppy seed, and with a chessboard that could be put on the end of a human hair !

Nikolai Dotskovky's rare gift found application in medicine. At the Eye Clinic of the Orenburg Medical Institute they use his tool in operations. Professor Limik, one of the first in the country to introduce in his clinic the method of microsurgery—operating under a microscope—needed miniature—sized tools.

Following a difficult search a set of micro-instruments was made, each of which differs from its "normal" cousin both in size and design features. The set of tools made by Dotskovsky includes an original knife to operate on Child's glaucoma, a micro-scalpel, and a universal tool—a scraper with a blade that produces no barbs.

"Work continues in the clinic to develop new micro-tools, and Nikolai Dotskovsky is of great help in their making", says Doctor of Medicine L. F. Linnik. "His capacity for making micro-miniatures is absolutely unusual. Recently, he made an attachment for inserting thread into a needle which is a few hundredths of a millimetre thick."

The micro-tools made by Dotskovsky help the surgeon to improve the methods of operating on glaucoma. Especially known in our country and abroad are Linnik's operations to remove intra-ocular tumours. Until recently, the only method of treatment in that case has been the removal of the eye. Now, the patients, following serious surgical interference, retain their eyesight. The scientist has already performed about 130 such operations.

JUDGE ON TRIAL

Alexandros Panaghoulis, who was tried in 1968 for an attempt on the life of the Greek Premier and was recently pardoned, has filed a suit against Judge Panagheotis Voughas who sentenced him. He is charging Voughas with falsifying court documents. Passing judgment on November 17, 1968, Voughas sentenced Panaghoulis to deprivation of civil rights for fifteen years. This was reported in the papers. Later, the judge arbitrarily altered the document to read that Panaghoulis has been deprived of civil rights for life. After his release, Panaghoulis discovered the falsification and decided to get his own back.

CHANGING TIMES

To attract people, some American churches arrange concerts of pop music and dances. Recently a Catholic church in New York announced a circus performance. The performance of trapeze artists, Father Silva intimated, have an uplifting effect on people.

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INDIAN THOUGHT

by Dr. Jayachamaraja Wadiyar.

(Continued from last week)

Similarly again on the philosophical side Sankara had a background of the five systems of Indian philosophy preceding Vedanta, which last was also called Uttara-mimamsa, as distinguished from Purva-mimamsa. Of these, Nyaya, Vaisesika, Sankhya, Yoga and Purvamimamsa, arose as purely intellectual formulations of philosophy. They were rational systems of thought which depended on a good deal of ratiocination which played on the data supplied by the scriptures or by empirical investigation. Nyaya for example was a system which entered into an investigation of source of knowledge or pramanas, their scope and limitation. It was a preliminary logical study which also included a critique of sense-perception, inference and verbal testimony. It furnishes the methodology of the investigation of truth. Closely associated with it was the Vaisesika which entered into the understanding of the structure of the physical universe in which we live. It put forward a theory of atomism by which it sought to explain the composition of the material universe and gave us an idea of the "bricks" with which the physical structure of the universe had been fashioned. It furnished, as it were the philosophy of physics. We had then the Sankhya, a system, equally rational and intellectual, attempting to show the relation existing between Nature and Spirit. It put forward a concept of nature and the evolution of its manifold forms, and sought to show how Nature provided a field of operation for the unfoldment of the Spirit. It compared its two fundamental principles of Purusa and Prakriti to the lame and the blind co-operating with each other to reach destination. It was called the Pangvandhanyaya, the logic of the lame and the blind. Purusa was regarded as lame for the reason that Purusa needed for his expression Prakriti or Nature, without which Purusa would remain inactive and unevolved. Nature was blind for the reason that she was unintelligent though dynamic and needed the guidance of Purusa to fulfil a given purpose, the purpose however not being her own. Prakriti did not exist for herself but existed for the Purusa. Purpose had to be lent to Prakriti by an intelligent agent. So the intelligent but lame Purusa and the blind but active Prakriti and the propinquity between them, Samsarga—all this was responsible for the Parinama or evolution of prakriti. Sankhya by itself was an atheistic or nirisvara system. It was also a system of dualism. A theistic purpose came to be lent to it by Yoga which is sometimes called sesvarasankhya. It put forward a technique by which the spirit entangled in prakriti could liberate itself from its clutches and restore itself to its original pure form. How is the Spirit in man to set itself free from its bondage to matter ? This was the question that faced Yoga. It put forward its eight-fold path which was a psycho-ethical discipline and which came to be incorporated in the ethical discipline adumbrated by all the schools of Vedanta.

Thus do the six systems of philosophy constitute a pyramid, with Vedanta at its apex. Vedanta is thus extremely broad-based in so far as it does not reject anything of value in preceding systems but lends to each one of those systems a way out of its perplexities which is the result of half-finished or incomplete thinking. So a vedantin is a follower of whatever is valid in Nyaya, Vaisesika, Sankhya and Yoga.

The precious and invaluable teachings of these schools survive in Vedanta not as fossils but as fresh tendrils twining round the living trunk of a great tree, the tree of Vedanta.

Sankara had thus to reckon with this rich variety and diversity of traditions. He gathered together all these threads of India's religious and philosophical tradition in a vast synthesis, without sacrificing the elements of truth contained in any of them and scrupulously eschewing at the same time what was false, spurious, devitalizing and harmful in them. He thus laid the foundation of India's greatest contribution in the field of religion and philosophy known as Advaita Vedanta which streamed out of his interpretation of the triple cannon of Hinduism, the prasthanatraya, namely, the Upanisads, the Brahma-sutras and the Bhagavadgita.

Indian religious and philosophical thought has had its varied interpreters even in the modern world. We have had the Nineteenth Century Religious Renaissance movements heralded by leaders like Raja Ram Mohan Roy, Swamy Dayananda Saraswathi and Sri Ramakrishna Paramahamsa. Even more recently we have had Swamy Vivekananda, Aurobinda Ghosh and Mahatma Gandhi. One discerns in all of them a unity of thought and feeling which is nothing but Vedanta expressed in the idiom of present times. Taking all these nuances of thought into consideration as they have emerged in India in the context of present times we are inclined to say with Max Muller, "There is in fact, an unbroken continuity between the most modern and the most ancient phases of Hindu thought, extending over more than three thousand years !"

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At the suggestion of a constituent, reports the "New York Times", Senator John V. Tunney recently undertook as an experiment to subsist on only $ 1.25 a day for food, as many people in his constituency did. After two weeks of such diet, he lost six pounds in weight and looked slightly haggard. "I learned that I don't like it", he told a reporter. "Yon spend almost all your time thinking about food. I'm irritated most of the time." The Senator suggested that the Secretary of Agriculture and other people so eager to cut back programmes like the school lunch programme should take a turn eating on $ 1.25 a day !

VANDALISM

To keep prices up, the Hamburg Die Welt reports, the Common Market countries destroyed 2,674,887 tons of fruit and vegetables between 1967 and 1972 ! More than half of this vast amount was destroyed in the Federal Republic of Germany.

SEARCHING FOR GOD

Have you not heard of that mad man who, in the broad light of the forenoon, lit a lantern and ran into the marketplace, crying incessantly 'I am searching for God !....' As it happened, many were standing together there, who did not believe in God, and so he aroused great laughter. The mad man leapt right among them.....'Where is God ?' he cried : 'Well, I will tell you. We have murdered him, you and I....But how did we do this deed ?....Who gave us the sponge with which to wipe out the whole horizon ?... What did we do when we unchained our earth from her sun ? Whither is it moving now ? Whither are we moving ? Are we not falling incessantly ? Are we not staggering through infinite nothingness ? Is night not approaching and more and more night ? Must we not light lanterns in the forenoon ? Behold the noise of the gravediggers, busy to bury God....And we have killed Him ! What possible comfort is there for us ? Is not the greatness of the deed too great for us ? To appear worthy of it, must not we ourselves become gods ?"

Nietzche.

"SECULARISM"

Dr. S. Radhakrishnan

We can draw inspiration from more than e of the existing religions. Religions by orking on each other should help them all attain a great vision of human fellowship. r. Albert Schweitzer says : "Western and idian philosophies must not contend in the irit that aims at the one proving itself right opposition to the other. Both must be oving towards a way of thinking which iall eventually be shared in common by all iankind. They are friends and partners in ie pursuit of spiritual life. All religions re bound together in a holy partnership to dvance the cause of peace, justice and reedom. The love of our brethen must ass into the love of our neighbours. The eligion of spirit must keep alive the stir of piritual fellowship.

Each of the great religions, though not riginally at least by importation from other eligions, has more or less the same religious deas.

When India is said to be a secular state, it loes not mean that we reject the reality of in Unseen Spirit or the relevance of religion o life, or that we exalt irreligion. It does iot mean that secularism itself becomes a positive religion or that the State assumes divine prerogatives !

Though faith in the Supreme is the basic principles of the Indian tradition, the Indian state will not identify itself with or be controlled by any particular religion. We hold that no one religion should be given preferential status, or unique distinction, that no one religion should be accorded special privileges in national life or International relations, for that would be a violation of the basic principles of democracy and contrary to the best interests of religion and government. This view of religious impartiality, or comprehension and forbearance, has a prophetic role to play within the national and the international life. No group of citizens shall arrogate to itself rights and privileges which it denies to others. No person should suffer any form of disability or discrimination because of his religion, but all alike should be free to share to the fullest degree in the common life. This is the basic principle involved in the separation of Church and State. The religious impartiality of the Indian state is not to be confused with secularism or atheism. Secularism as here defined is in accordance with the ancient religious tradition of India. It tries to build up a fellowship of believers, not by subordinating individual qualities to the group mind but by bringing them into harmony with each other. The dynamic fellowship is based on the principle of diversity in unity which alone has the quality of creativeness.

A study of different religions indicates that they have philosophical depth, spiritual intensity, vigour of thought, human sympathy. Holiness, purity, chastity and charity are not the exclusive possessions of any religion in the world.

In every religion today we have small minorities who see beyond the horizons of their particular faith, who believe that religious fellowship is possible, not through the imposition of any one way on the whole world, but through an all inclusive recognition that we are all searchers for the truth, pilgrims on the road, that we all aim at the same ethical and spiritual standards. Those who thirst for a first-hand experience are the prophets of the religion of spirit, which is independent of all ecclesiastical organisations, and the subtleties engendered by human learning, which looks for the formation of an earthly community governed by love. The wide-spread existence of this state of mind is the hope of future.

HONEY

All the latest antiseptic techniques had been tried on a severe ulceration which followed an operation for breast cancer, but it wouldn't heal.

Finally, the surgeon gambled his reputation to try an astonishing and totally unorthodox technique. He packed the wound with a daily dressing of raw honey.

"From that time on," reports the east of England surgeon, Mr. Michael Bulman, the cavity cleaned quickly and healing progressed more rapidly than had previously been the case."

He adds : I have every reason to beleive that this simple substance provides one answer to the treatment of many infected wounds."

Today, an increasing number of eminent surgeons and Medical scientists agree.

Honey, regarded by the ancient Egyptians as a wonder drug is now being investigated with new urgency by medical science after reports that it has antiseptic and healing properties superior to those possessed by some of the latest man made drugs.

An account in the latest journal of the American Medical Association discusses the case of a housewife who cut herself so badly in a kitchen accident that the wound looked to need at least a dozen stiches.

But she didn't go to hospital. Her husband couldn't start the car and rather than call an ambulance, she decided to try a little emergency treatment. She smeared honey on the wound—a remedy she'd heard from her grandmother-and intended to have it stitched the next day.

But when she unwrapped the bandages she found that the honey had done more than clean the wound ! The flesh was beginning to knit together !

In fact, the hand was never stitched. It mended, practically without the trace of a scar on honey alone.

More research is needed before science can assess the true worth of honey's uncanny antiseptic and healing properties, but already it has been found that only raw honey works.

Once it has been blended by heat to rid it of its crystals it seems to lose its power to heal.

There seems little doubt, however, that raw honey does possess some extraordinary qualities. For instance, recent tests by Dr. A. Surtevant of the American Bureau of Entomology have shown that honey can destroy typhoid fever germs in 48 hours, dysentery germs in ten hours, and other micro-organisms just as promptly.

And no man-made medication can equal the rapidity with which honey raises a low blood-sugar count, and children's doctors have recently found that given diets, in which milk and honey were substituted for other foods babies have come on tremendously well.

This little-understood nutritional power is puzzling and intriguing dieticians. It's been found that, along with its sugars, levulose, dextrose, and other sweeteners, honey also contains vitamins B1, C and K—in surprisingly large amounts for an essentially sugary substance.

It has also an astonishing range of minerals, including copper, calcium phosphate, iron, sulphur and manganese. Is it these that make honey so special ? Or is it the deuterium—

the "heavy hydrogen" of atomic explosions found in honey which makes its effect on the human body so profound ?

No one yet knows. But after using the honey dressings in a Norwich hospital, Mr. Bulman reported that they were 'non-irritating, non-toxic, self-sterile, cheap, bactericidal, and above all effective."

In spite of advances in aseptic surgery, he explains, the treatment of infected wounds can still present a problem. Antiseptic dressings involve the use of powerful chemicals which can sometimes have, to some extent, a poisonous effect on the body tissues.

But not so with honey. By absorbing moisture in areas where it is applied, it dehydrates germs, causing them to die in a matter of hours. Mr. Bulman has used it in a number of successful surgical operations including breast cancer.

An increasing number of specialists are also claiming that honey is also the elixir of long life, citing examples of villagers in the mountains of northern Mexico living to an alleged 120–plus on a diet of "fruit, yogurt and honey.

And in the peaceful hillside villages that cluster around the Caucasus mountains in the southern USSR live men and women who have apparently conquered the passing of time on a diet of meat, vegetables....and honey."

Very few have retired from work—a prospect treated with scorn by 140 year old Vanno Djackiadzi, who prunes his vines and runs his smallholding just as he has done since arriving back in Georgia from the First World War.

Like most of the 2000 or so people in Georgia who are now claimed to be well into their second century, Vanno eats large amounts of honey—about two pounds a week, which is ten times the average consumption.

Thanks to honey, you can live not only a long life but a happy one, according to Dr. Jerome Conn of the Division of Endocrinology and Metabolism at the University of Michigan.

His theory is that countless people suffer from slight blood-sugar deficiency known as hypoglycaemia, which can bring on bouts of tense touchy depression for no apparent reason—particularly among women.

A spoonful of honey a day can quickly bring the blood sugar level back to normal and make everything in the garden look lovely.

There's nothing new about the uncanny properties of honey. Two thousand years ago, Hippocrates, father of modern medicine, prescribed it for boils, and the Greek surgeon Dioscorides, author of the world's first medical handbook, "Materia Medica," reckoned it was just the thing for cuts, burns, and the removal o f alcohol from the bloodstream.

Even the Pharaohs swore by it, and took it with them to the next life. When a 5000 year old Egyptian tomb was excavated recently near Cairo, a jar of honey was found inside !

It still tasted delicious !

M. Phillips

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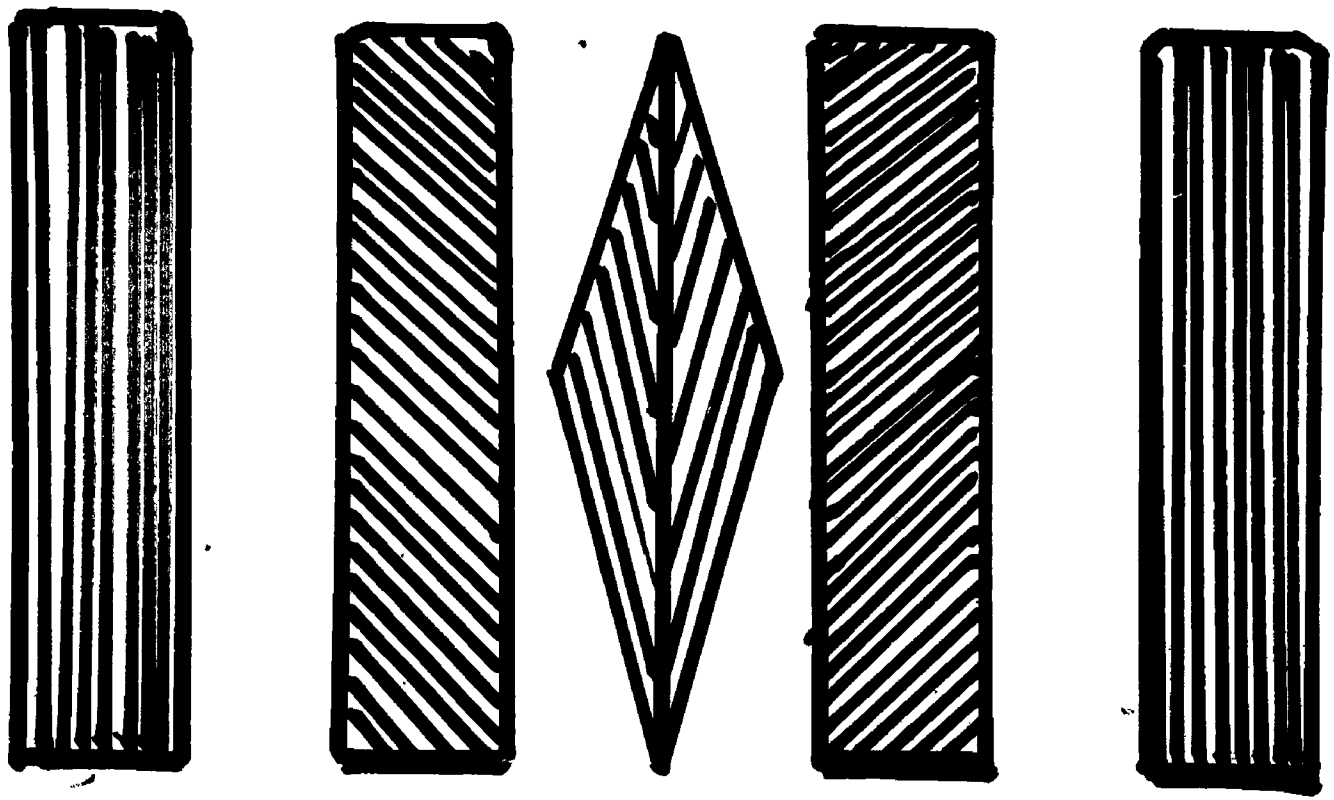

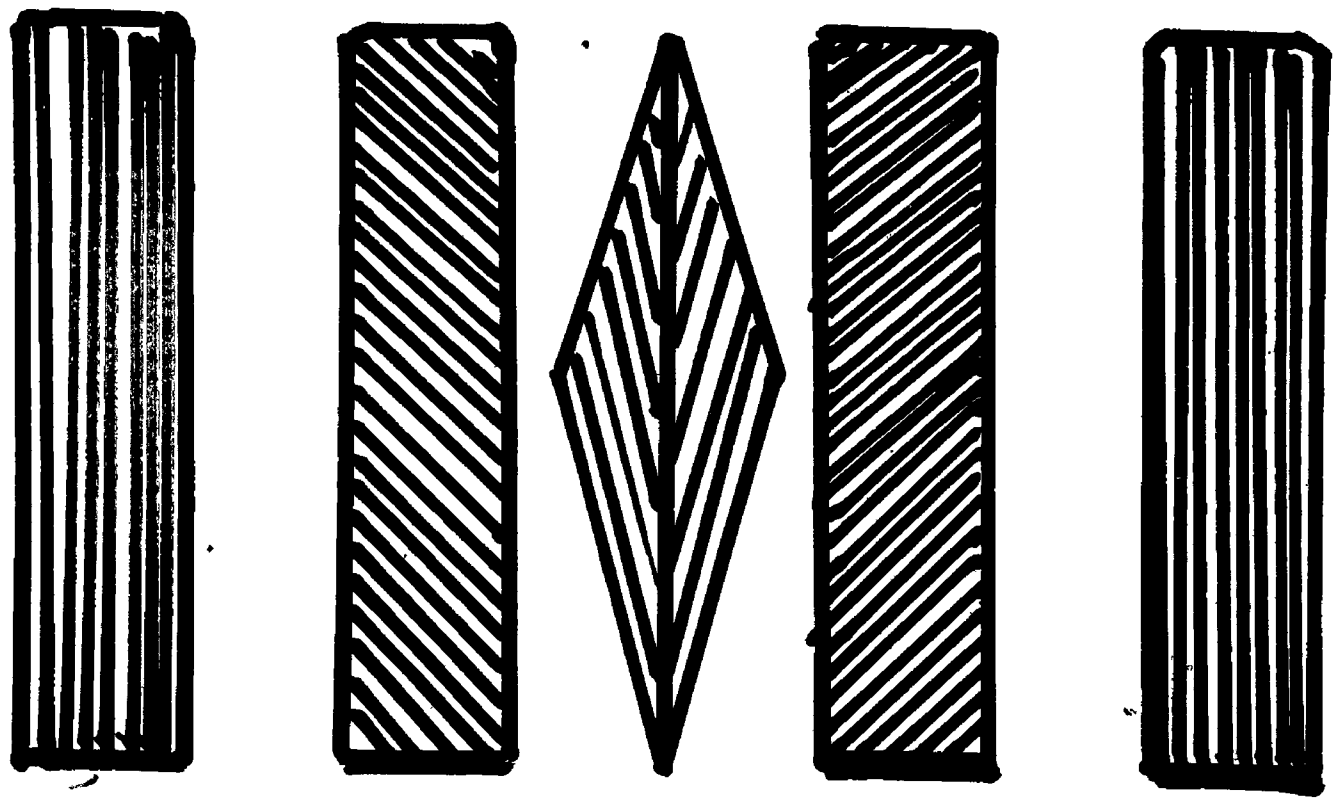

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EFFICACY OF PRAYER

Many doctors believe in God as well as ience, but few of them publish articles on ıe sensitive subject of the efficacy of prayer.

One exception is Dr. Platon Collipp, chief f paediatrics at the Nassau Country Medical entre in the U.S.A. He says that a study e has made supports his view that prayer ıakes a difference.

In a controlled study of 18 young persons ith leukemia, he found that of the 10 for 'hom prayers were said, seven were still live after 15 months. Of the eight who were ot prayed for in the experiment, only two ere alive after 15 months.

But at least one doctor has written a medl. al paper saying that Collipp's methods in he study make the conclusions invalid.

"It's the kind of thing which is scientifically ontroversial," the boyish-looking, 40 year ıld Collipp said recently.

"The general opinion among most medical ichool people is that the topic is one you ihouldn't research. Some people advised me not to publish it for my own career. But I'm a religious person."

Collipp, who is known for his research with growth hormones and the problems of obesity in adolescents, is an elder at the Bethany Presbyterian Church in Long Island, New York.

The only reservation that Collipp seemed to have about discussing the study was that it might make people think of him more as a faith healer than as a scientist and a physician. This, he said, would be inaccurate.

"My attitude toward science is that I can study anything," he said. "....I do what I do because I think it is right. If it turns out that that's bad for me in the eyes of other people, then that's their problem. I don't mind people knowing that I'm religious, that I believe in prayer and God."

The study was conducted during a 15-month period in 1966 and 1967 using 18 acute leukemic children and youths from one to 19 years of age.

It was "triple-blind" in that neither the doctors treating the children, the children and their parents nor those who were praying for them knew they were participating in a study on the effectiveness of prayer.

The doctors and parents were told only that Collipp was studying the response of children and their families to the disease, and no data were collected on prayers by those who knew the children.

Those ten families in the prayer group—made up of Protestant friends of Collipp's—knew only that the name they were praying for was that of a leukemic child.

Each family was given a weekly reminder of its obligation to pray daily for the patient, using any prayers that it described in any manner it described.

Ten leukemic children ended up being prayed for with only eight in the control group, because Collipp originally thought he was going to have a total of 20, so 10 names were prayed for.

"My final opinion is that it supports the view that prayers are efficacious." Collipp said. "It does not establish it, but it supports it. I think more studies ought to be done. I don't think God would mind."

To determine statistically whether the results were likely to have been due to more than chance, he applied the chi-square test, a statistical formula often used for this purpose. This produced a 90 per cent significance level.

"It means that there is a 90 per cent chance that it was due to prayer," Collipp said, "or a 10 per cent chance that it wasn't."

One critic of Collips study is Dr. Fred Rosneer, a haematologist (blood specialist) at the Long Island Jewish-Hillside Medical Centre. In response to Collips study, Rosner recently completed a paper of his own, in which he attacked the statistical soundness of Collipp's method.

Rosner's criticism was, generally that the leukemic members of each group were not matched by age, by method of drug treatment and by type of leukemia.

"The conclusions of Collipp supporting the concept that prayers for the sick are efficacious are invalid." Rosner said. "A precise, scientific, statistically sound study of the efficacy of prayer has yet to be reported."

"I was aware of all of these criticisms before he wrote them," Collipp responded. "I don't think they change the conclusions in the article at all."

He said he selected the members of each leukemic group randomly because of differences of scientific opinion over what aspects of the individuals were important to be paired and what were not.

He admitted that he was not totally satisfied with the study, saying that "scientifically, it lacks a little," primarily because of the small nnmber of patients involved. And, he added, "Who knows how many other people were praying for them ?"

When the article was first published, Collipp said, he received more than 100 letters from persons in America who thought he was right.

At the hospital, the reception was relatively quiet. "There was a bit of feeling that it was a little out of place for someone in my position to be writing that kind of article," he said. "....It is conventional thinking that this is not the kind of thing that scientists ought to be studying, that the time would be better spent studying the causes of leukemia.

"I believe this kind of thing is susceptible to scientific inquiry," he added. "And it would be very important if we could establish once and for all the efficacy of prayer.

"If we could establish that it was, it would have a significant effect on the way people conducted themselves."

G. D.

THE RATIONALIST

34th YEAR

With this issue the Rationalist commences its 34th year. It has passed 33 years of vicissitudes, calamities, privations and catastrophies. Now it is to face paper shortage and soaring costs ! India is facing the fiasco of its four five year plans which have lead the nation into want, hunger, beggary, corruption and crime ! And the world is facing Oil shortage, and the disgrace of being hijacked by a pack of impish human devils, who set back the clock of the world by 50 years by choking the Suez Canal, and are now throwing the whole economy of the world out of gear and sending it down-hill to disaster, and powerful nations have become poltroons and find themselves dazed and stunned ! The smallness of man could not have been shown better, and the futility of the "Progress of Science", which succumbs, instead of overcoming such disasters !

Amidst such a bizarre world—scene, with an Editor of 83, —perhaps the Oldest Editor in India, —the Rationalist is entering its 34th year, and wishes its readers courage to face disasters and survive, and offer thanks to God !

Editor.

"Lead kindly Light, amid the encircling gloom,
Lead Thou me on ;
The night is dark and I am far from home,
Lead Thou me on.
Keep Thou my feet, I do not ask to see
The distant scene ; one step enough for me.
I was not ever thus, nor prayed that Thou shouldst
lead me on ;
I loved the garish day and spite of fears
Pride ruled my will : remember not past years.

I bow to Thee, the nearest of the near.
I bow to Thee, the farthest of the far.
I bow to Thee, greatest of the great.
I bow to Thee, smallest of the small.
I bow to Thee, most ancient and most young.
I bow to Thee, Sarva, the All, I bow !"

OUR SACRED BOOKS

As religions are many every one has its sacred book.

Ours are much older and yet if their contents are examined impartially as they have been from time to time by some Western Scholars everytime thinking person will like to make those books their constant companions. Although old they strike a modern note.

A connoisseur like the late Maurice Maeterlinck wrote in the present century that the truths one comes across in the Vedas are so great that they have not been surpassed by other truths.

Leaving Belgium, Maeterlinck's fatherland, if we go to America we cannot for the life of us ignore Thoreau who gives his impression in these words :

"What extracts from the Vedas I have read, fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum free from particulars : simple, universal. The Vedas contain a sensible account of God."

The implication is that it is not a sensible account that is given elsewhere.

The Indians have been living up to principles of their religion. Else Will Durant would not expect that India will return good for evil.

To turn over the pages of our sacred books is cheering. We are at every step reminded that there exists a Being who is indeed great.

The reign of religion in the West lasted for eighteen centuries. In France Voltaire and the Encyclopaedists and in England Thomas Paine dealt it a death blow.

Diderot, their contemporary, "Was the first to bring together the ideas and practices of scientific knowledge and industry, with a new philosophy that challenged and later overthrew the absolutist, ecclesiastical and military spirit of the old governing classes. He spent many hours in the manufactories and workshops of artisans compiling his knowledge."

Voltaire and Paine were not atheists. "Had not God existed", so runs a saying of Voltaire, "He would have had to be invented." He meant that the idea that God exists is a good one.

The man in the street started arguing that had God really existed He would have been seen.

Long ago the belief was current in India that God is infinite whereas man is finite. A finite being cannot for the life of him understand, see fully what is infinite. In other words, the average Indian did not believe in the existence of an anthropomorphic God. H. G. Rawlinson quotes the Veda as saying "his sound is heard but his form is unseen" and adds that "the Vedic gods, unlike those of the Greeks, were not clearly anthropomorphised."

We are all God's children. The children see their father when he rises early in the morning. He is then out of sight and appears only when the day's work is over. To the Vedas, only a fourth of Him is here. The remaining three-fourths is in Heaven. This is pure monotheism. He is omnipotent as he is one, not more than one. He is omnipresent.

But why cannot the naked eyes see him ? The question is childish. Do we see the wind when it blows ? Everything is not seen.

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But why cannot the naked eyes see him ? The question is childish. Do we see the wind when it blows ? Everything is not seen.

"And yet the Supreme Being is seen in his works. Our body moves because it has a mover to move it. The earth moves. A Mover moves it, gives it motion In Sanskrit Go is one of the names of the earth. Go is he English Go, and it means "to move."

It took the West centuries to understand something about the working of the mind. Psychology is now a popular subject. The mind aroused interest, then Yoga won popularity. Behaviourism tried to divert our attention from introspection, consciousness when psychology became the science of behaviour. Still the workings of the mind do not leave us cold.

In every home there is a vessel to keep milk or ghee. He who has not seen it at his own place cannot fail to find one at his next door neighbour's. The vessel that holds ghee is steady. The Veda, so to say, likens the mind to such a utensil. It is steady when it is not empty. Man is enjoined to fill it :

"May we get noble aspirations from all quarters." Marcus Aurelius saw some connection between our manners and our ideas : "Your manners will depend very much upon the quality of what you frequently think ; for the soul is as it were tinged with the colour and complexion of thought".

Noble thoughts are welcome. Room is found for them so that they may push out bad thoughts that assail one at every moment. Another Vedic prayer is : "Enable us to hear what is good with our ears, and see what is good with our eyes."

Milk and ghee are noble thoughts and mind is the vessel that holds them. The best thoughts are to be found in the ancient most book. Hence the prayer :

"May my mind, in which the three branches of knowledge contained in the four Vedas (Rig-knowledge ; Yajur–action ; Sama-devotion ; and Atharva-sciences) can be made to rest, reside like spokes in a wheel, be possessed of noble resolves."

Full of good thoughts, the mind becomes steady. It no more flees far in the waking state to no puspose.

The mind keeps journeying even when we are asleep. The person born blind sees flowers of various colours, hears what he had never heard. The soul which is eternal, dies not when the body dies. The soul of the person born blind was, in a previous birth, in the body of somebody who had eyes and could see.

Peaceful co-existence is a great desideratum. Efforts are made day and night to avoid a third World war.

When the world was young men were told by the Vedas that love among human beings is not enough. It must be extended to all sentient creatures. The comperhensiveness of the religion of the Indians is unmatched in any country of the world.

Now that communication is easy the different countries of the world are given a better chance of understanding one another. There are some who will ask, "Must we continue to treat creatures like beasts and birds as we have been treating them ?"

Arnold Toyanbi's answer is negative as this story will show :

"I suddenly think of the story", says he, "told by a Fleming called Busheeq who was the Hapsburg Ambassador in Constantinople in about 1550. He tells how a local Christian nailed up a live bird by the wings or his door, just for fun. When the Muslem saw this, they were tremendously indignant. They unnailed the bird and nearly lynched the man. Now that is quite like our nineteenth or twentieth-century English reactions.

B. Bisoondayal,
From "Truth" Calcutta.

(To be continued.)

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